Pacific School of Religion
Berkeley, Calif.

THE PACIFIC

69th Year SAN FRANCISCO AND BERKELEY, OCTOBER 1919 No. 10

Pac Theo Sem
Reading Room
2223 Atherton St.

"I looked. Aside the dust-cloud rolled,
The waster seemed the builder too;
Uprising from the ruined old,
I saw the new."

THE PACIFIC

Established 1851.

FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

The Pacific is Published Monthly by The Pacific Publishing Company, 45 Ecker Street, San Francisco. Entered as Second-Class Matter at San Francisco Post Office. Yearly subscription, $1.00.

Board of Directors:

R. C. Brooks, F. P. Cole, D. H. Dexter, C. H. Ham, C. L. Kloss, I. H. Morse, G. W. Scott, F. J. Van Horn, C. D. Wilbur.

W. W. FERRIER - - - EDITOR
2716 Hillegass Avenue, Berkeley

Contributing Editors:

HENRY KINGMAN - - Claremont, Cal
JOHN WRIGHT BUCKHAM - Berkeley, Cal.
JONATHAN EDWARDS - Spokane, Washington
CHARLES L. KLOSS - - Oakland, Cal.
CHESTER FERRIS - - Santa Barbara, Cal.
WILLIAM NORRIS BURR - - Pomona, Cal.
RAYMOND C. BROOKS - - Berkeley, Cal.

DOES IT MEAN SOCIALISM?

Is the trend throughout the world toward Socialism? Our judgment is that there is a steady and strong movement in that direction and that there should be no fear because of it. When the goal is reached it will be the right kind of Socialism —it will be Christian Socialism, based on the teachings of Jesus Christ. Just how this will come about, it is not possible to foresee at present. John Spargo who severed his connection with the Socialist Party in this country during the recent war, writes in his new book, "Americanism and Social Democracy": "As a Socialist and an internationalist loyal to the great and splendid ideals of historic Socialism, I hope to see a new party arise which will redeem the Socialist cause in America. I believe such a party is inevitable. It will be truly American, and therefore truly international in its spirit. It will be based upon the realities of American life and not upon mere dogmas. It will express the moral revolt of the great masses of the people against privilege and plunder and their aspiration for a just and fraternal commonwealth. Unless such a party comes into being Socialism as a political movement can have no future in this country. Evolution will insure the adoption of much of the Socialist program, probably under some other name and through the agency of one of the existing political parties, but there will be no distinct and avowed Socialist movement unless a new party such as I have indicated shall arise."

Socialism may be retarded; it cannot be prevented. Although the world war weakened greatly organized Socialism, it strengthened in a marked manner the Socialist cause. Labor, both organized and unorganized, is permeated with socialistic ideas, and great social reforms will be brought about in the near future. Many of the demands of Labor today in the United States are thoroughly socialistic; and it is in the power of Labor in one way or another to bring a realization of them. There will be during the next decade an ever-increasing socialization of our economic life, and finally in some form we shall have all the good features of Socialism—in fact Socialism itself; not Socialism as it frequently has been conceived to be, but Socialism such as men made in the image of God and endowed with God-like characteristics will assuredly work out in the new age.

We wish to say to all readers of The Pacific: Have no fear of Socialism. Socialism is in the making. Socialism is not what many people have erroneously supposed it to be. It means emancipation and liberty. One eminent exponent of it has said that it is a "form of social organization in which every individual will enjoy the greatest possible amount of freedom for self-development and expression; and in which social authority will be reduced to the minimum necessary for the preservation and insurance of that right to all individuals."

"Socialism will not impair liberty," says Edmond Kelly in his book, "Twentieth Century Socialism." On the contrary it will for the first time give to humanity economic liberty without which so-called individual and political liberty are fruitless. It proposes to regulate production, consecrate property, and concentrate wealth only to the extent necesary to assure to every man the maximum of security and the maximum of leisure; thereby putting an end to pauperism, prostitution, and in great part to crime, and furnishing to man environment most conducive to his advancement and happiness."

In the new light which today is beginning to break forth from God's Word we confidently expect that all around the world it will be realized ere long that to be a Christian a man must also be a Socialist.

Democracy is in its finality Christianity institutionalized, and the next step in Democracy is Socialism. In other words it is Brotherhood. Jesus said that the second of the two great commandments was, "Thou shalt love thy brother as thyself."

When we declare that the world is moving rapidly toward Socialism, we mean that it is moving toward the socialization of industry—the realm in which root really all the woes of men and the terrible and menacing unrest.

This is not to say that the goal will be state socialism; nor that it will be guild socialism; nor that it will be a modified and improved syndicalism. It will be something "of the people, by the people, for the people." Industrially nothing of the kind is to be found in any country on the face of the earth. All have hap-hazard, crazy-quilt industrial systems utterly unfit for the age in which we live

LABOR IN THE SADDLE.

It is evident that Labor is in the saddle in this and other countries and is riding as it wills The principle of "might makes right" is being applied by many working people as their masters have applied it in the past, and the outcome is not to be foretold. If there is to be a settlement of the questions at issue before there comes a precipitation into anarchy and chaos, in our judgment the initiative rests with the persons who are at the head of industrial enterprises. The working people must be taken into a real partnership—both as to wages and as to management. Men in business often say: "When men in my employ press me to the limit, I will close down and let them starve." Let a few of the great industries do that, and anarchy will rule in the land. Great numbers of men will not go down to death starving; if they have to die they will die fighting, and as they die others will die also.

A few years ago we quoted to a friend the words of George W. Perkins, a wealthy New York man of vision and progressive ideas—"Open books will do more good than open shops." The idea was that if men would open up their books and show to men in their employ that they were not making an unreasonable profit, the employees would not be excessive and unreasonable in their demands. The gentleman to whom this was said declared with great vehemence that men in business would never do this. "Then," the retort was, "it is war to the knife-hilt." A few weeks ago we came upon these words by Mr. Perkins in an address made in 1914 before the National Retail Drygoods Association:

"As for the man who is making so much money that he is afraid to let even his own employees know how much he is making, to that man I say that he is the type of man who, more than any other, is responsible for the serious differences existing between capital and labor; for, with the growing intelligence of the masses how can he expect such a condition to continue? It is unnatural in the first place, and every year, yes, every day, makes it clear that such conditions will no longer be tolerated, and must speedily pass away."

In the last five years, however, the situation has changed. It is no longer merely for wages that working-men are contending. They desire now to be free—to be their own masters; to be on an equality with the employer, to have a voice in the control and management. And sooner or later this will have to be conceded.

A few months ago there was started by working people in Chicago a paper called "The New Majority." The name is significant. Labor in this country will soon be united and will make then the majority. Right or wrong, then it will have what it wants.

In an ancient wisdom-book coming down to modern times from the Greek, there is a passage that has been translated in this way: "Come to terms without delay with your opponent . . . for fear he should obtain judgment from the magistrate against you . . . and you be thrown into prison. I solemnly tell you that you will certainly not be released till you have paid the very last farthing."

To all captains of industry we solemnly say: If you will study the situation carefully and will get acquainted with the best thought of the day, you will assuredly come to the conclusion that the only way out of our industrial difficulties is through a real partnership on the part of capital and labor; and you will lead to bring it about rather than be forced to it and be made to pay the penalty to the last farthing.

Nothing but real industrial democracy will satisfy in the long run. While we write this article a strike is in progress in a smoking pipe factory on Long Island, which has for some time been calling itself an industrial democracy factory. But it was that only in name, though it was an advanced step in the industrial world. The plan provided for what was called a congress, consisting, first, of a house of twenty persons made up of representatives of the workers; secondly, of a senate composed of shop foremen; thirdly, a cabinet, composed of the managerial staff of the company, the president being the chairman thereof. Any action taken by the house had to be concurred in by the senate and approved by the cabinet. Accordingly the company held the veto power.

The plan was in fact what has come to be known for a few years as "the Leitch plan" which the president of the Trade and Labor Congress of Canada, in an address at the recent Industrial Conference at Ottawa, aptly characterized as "either autocracy or benevolent despotism." The Survey has spoken of it as "The product in part of a new recognition of justice."

The manager of the Long Island factory stated after the plan had been in operation two years: "Frankly, we cannot say specifically whether 'industrial democracy' has reduced the costs of production during the last two years. We are convinced under the old system we would have had a much more rapidly rising scale of wages, considerable difficulty with our employes, all of which would have increased costs far beyond the point to which they did rise. We would be almost inclined to feel that if our new form of government were not to increase our profit by a single dollar, it would still be worth the money. It has made life more worth living, in that both our employes and ourselves as employers now occupy the most happy kind of relationship to each other. Antagonism between us has been eliminated entirely. We believe in our employes and they believe in us."

But there was a fly in the ointment somewhere, and now a strike is on. The workers want recognition of a union which was formed during the time the company supposed all things were working well. They have demanded twenty-five per cent increase in wages.

The company is of opinion that it erred in that it

had not made a greater effort to get the workers to understand the system.

In our judgment the fault is with the system, and when the workers did come to actually understand it, they did not want it. It was paternalism; and as the Canadian labor leader, already quoted, said at the Ottawa conference: "The workers of this and all other countries do not desire paternalism, and will turn back all such offers."

A SUGGESTION BY THE PRESIDENT EMERITUS OF HARVARD UNIVERSITY.

In a recent address before a committee on social welfare appointed by the Massachusetts legislature, Dr. Charles W. Eliot, former president of Harvard, suggested: "General adoption of a genuine partnership system between the capital and the labor engaged in any given work or plant, whereby the returns to capital and labor alike after the wages are paid shall vary with the profits of the establishment, the percentage of the profits going to pay-roll being always much larger than that going to shareholders or owners, and pay-roll never being called on to make good the losses. As in ordinary partnerships, the annual or semi-annual accounts should be open to the inspection of all persons interested. As a means of securing to employes full knowledge of the partnership accounts they should always be represented in the directorate." Dr. Eliot recommended also: "Abandonment of every form of despotic or autocratic government in factories, mines, transportation services, and all other industries which deal with the necessaries of modern life. Universal adoption of co-operative management and discipline throughout the works or plants." Further he suggested: "Constant effort on the part of management to diminish monotony and increase variety in the occupation,..shifting employes from one task to another in the long series of tasks involved in the production of the establishment." Dr. Eliot recommended also: "Universal acceptance of collective bargaining through elected representatives of each side."

THE MONEY-SPENDERS OF TODAY.

Because of the high wages which have come during the last three years to the workers in certain industries thousands of persons have had money to spend in ways undreamed of by them theretofore. This has been the case with many despite the ever-increasing cost of living. There has been considerable criticism of these spenders. Untold amounts have gone for jewelry and other personal ornaments. And workingmen have bought automobiles—riding thus to their work and on occasion spinning with their families along the boulevards. Perhaps it would have been better if more of these earnings had gone into homes. But the men and women thus disposing of their money have had many flaming examples set them in years agone by the well-to-do people in their communities. And who among the persons not deprived of these things knows of the deep and unsatisfied longings that have at last been satisfied through these expenditures? Glad are we that thousands who have never had these things have them now. Joy to them! They are just as much entitled to them as the privileged few are who by the chances of our inequitable industrial system have enjoyed them.

The wonder is that as life has long been lived these people with larger funds in hand than hitherto are spending as wisely as they do. If a workingman wants to "doll up" occasionally with a handsome pair of shoes, let him "doll up" without criticism. No doubt there are some churches in which his handsome shoes would get him a better seat than otherwise; and the shoes might even be the means of securing him a job in some work outside of the grime in which he is toiling. There are ladders and ladders by which men climb.

A FIGHT FOR FREEDOM.

The Survey, a humanitarian publication, calls the strike of the workers in the United States Steel Corporation "A Fight for Freedom," saying in that connection:

"For years Judge Gary has received news of the feelings of his employes through the presidents of the subsidiary companies. For years these presidents have refused a hearing to men who desired to present their views collectively and have discharged those who joined labor organizations. Once when Judge Gary wanted to thank the employes of the Carnegie Steel Company for their loyalty to the corporation the nearest representative to whom he felt he could address himself was the chairman of the board of directors of the Carnegie Company.

"It was in a new sort of world, however, that Judge Gary the other day tried to summon the old formulae. Kings and autocrats have fallen since the last wholesale discharge of steel corporation employes who tried to organize. Labor organizations as much as any group made it possible to win the war. The government itself had laid down the dictum that men should be free to organize and bargain collectively. Under the new conception of rights thousands of steel workers had joined the organizations of their trades.

"The strike was called to try the issue of whether the old era or the new is to prevail. The question on which a verdict must be rendered is whether conditions which industry as a whole has left behind, conditions that were typical of fifty years ago, but which are now utterly rejected by the moral sense of the times, are to continue in the great basic industry of steel."

You are never entitled to say that the thing that you are upon, if you are putting your best into it, is a failure. There is no failure in good work. It may not be producing the result you expected. But it is producing its own result, which may be far better. J. Brierley.

PACIFIC COAST NOTES.

"Can the people of California by Referendum proceedings set aside the Act of our State Legislature ratifying the Prohibition Amendment to the Federal Constitution?" This question was asked recently of the California Voice. It was submitted to a Los Angeles law firm, and their answer was: "There is no judicial decision from the Court of Last Resort upon this question and particularly none from the State of California, but in the opinion of the writer such an Amendment cannot be held up by Referendum."

✣ ✣

In Los Angeles there are two down-town Baptist churches—the First, with 1,100 members; the Temple, with 2,600. There is a movement to unite them. Each has a popular preacher—Drs. Francis and Brougher. The Los Angeles correspondent of The Standard, a Baptist paper published in Chicago, writes: "The Temple is paying $1,000 a month rent for the building it is occupying and the question of a new church building of its own has been discussed for a long time. But a suitable location has not yet been found. The First Church is only a few blocks away, and many have thought, as it is really a great family church, that if it should move out into a center of population more conducive to the development of family church life and leave this whole field to the Temple Church, the Temple Church as a great church for tourists, strangers, the floating masses, and city mission work, might have a chance to do what is evidently necessary for the welfare of the city and place our denomination in the front rank to accomplish this. This is Doctor Brougher's desire. He announced that if it be possible to unite the two churches in harmony and zeal, he was in favor of the union, but he would not favor it unless these conditions should prevail. What will be done, what can be done, what ought to be done, is the problem."

✣ ✣

The Rev. H. E. Speight, pastor of the Unitarian Church, Berkeley, expresses the conviction that a community church in which all professing Christians would worship together will never be realized. Mr. Speight says: "The evil of most groups of religious thinkers is that they hold up their interpretation of the Bible to be the only truth and immediately cast all others off who do not share their beliefs. That is one thing which is turning modern man away from the church. He will not have his religion thrust upon him. He seeks the right to interpret as he sees fit. A community church is not feasible principally for the reason that a man's community is not the town he lives in but the state of mind. In his enlightenment of thought he may be in closer touch with persons many miles away from his home than with the man next door; his thoughts of life and death may be those of the distant person and not those of his neighbor. Yet at the same time because he thinks differently is no reason why he should cast his neighbor out of his life." In the sermon from which we have quoted Mr. Speight declared: "There may be a 'community church' on the other side of Jordan, but on this side never! Just as long as there are all kinds of people in the world so will there always be all kinds of interpretation of religious teachings." Mr. Speight seems to forget that the prayer that Jesus taught his disciples to pray points to a time when God's Kingdom is to come upon the earth, when His will is to be done on earth as it is done in heaven. If the community church can be on the other side of Jordan, then it follows, in our judgment, that it can be on this side also. "Through the ages one increasing purpose runs; and the thoughts of men are widened with the process of the suns."

✣ ✣

In the year 1847 the first steamer operated in California waters appeared in San Francisco bay. It was a diminutive thing in comparison with the leviathians of the United States Navy which steamed into the bay the day the great Pacific Fleet was welcomed here. That first steamer was 37 feet long; several of the ships of the naval fleet are 624 feet long. This first steamer in California waters was built at Sitka, Alaska, as a pleasure boat for the officers of the Russian Fur Company. It was purchased in Sitka by Captain William Alexander Leidsdorff, a distinguished pioneer citizen of San Francisco, and was brought here in October 1847. The steamer made trips to Sonoma, Sacramento, Monterey and other points. Wrecked later in a gale while at anchorage in the bay she was transformed into a schooner and was used on the Sacramento River after the discovery of gold. As a river boat she was known as the Rain-bow. Though unnamed before that time, she came to be known in later years as the "Sitka," because of her construction at that point in Alaska. It is worthy of note that the man who introduced the steamer to California waters was a Negro. He wasn't so labelled in those early days, but according to rules of classification long established he must be assigned to that race, and would be under ban according to some of our laws and customs. Captain Leidsdorff was born on the island of Santa Croix in the Danish West Indies, and was the son of a dane and a mulattress. Although it was known here that he had Negro blood in his veins he was honored because of his public spirit and achievements—though not without imperfection. Bancroft has written of him: "He was not only one of the town's most prominent business men, but was a member of the city council, city treasurer, and a member of the school committee, taking an active part in local politics. He was educated, speaking several languages. At one time when Commodore Stockton was military governor of California and was the guest of the city a banquet in his honor was given at the residence of Captain Leidsdorff. Appointed in 1845 as vice-consul to Mexico he served for some time with honor, his correspondence with Consul Larkin being a source of valuable information. Passing into the other life in 1844 his body was laid away at Mission Dolores with imposing ceremonies.

A catalogue of Union Theological Seminary issued in June this year gives a list of the students and graduates from 1836 to 1918 inclusive. Several of the students in the early years of the seminary are numbered among Pacific Coast pioneers. Samuel H. Willey and John W. Douglas of the class of 1848 were the first to come to the Pacific Coast—arriving here in February, 1849. Willey and Douglas were two of the founders of The Pacific. The latter returned East after a few years. The first named was one of the leaders in founding the College of California, out of which came the University of California. For 65 years his life here was a blessing to the state. Members of earlier classes than the one of 1849 came later. Andrew L. Stone, who was pastor of the First Congregational Church of San Francisco from 1866 to 1881, was of the class of 1842. Henry Martyn Scudder, who was pastor of Howard Presbyterian Church, San Francisco, from 1865 to 1871, was a members of the class of 1843. Cyrus T. Mills, who was the founder of Mills College, was a member of the class of 1847. Israel Edson Dwinell, who was pastor of the First Congregational Church of Sacramento from 1863 to 1883, and professor of homiletics and pastoral theology in Pacific Theological Seminary from 1884 to 1890 was a member of the class of 1848. Edward B. Walsworth, who was pastor of the Presbyterian Church at Marysville from 1852 to 1861, pastor in Oakland from 1861 to 1864, and president of Pacific Female College from 1864 to 1872, was also a member of the class of 1848. Isaac Brayton, who was pastor of the Independent Presbyterian Church in San Jose from 1850 to 1853 and professor in College of California from 1860 to 1869, was a member of the class of 1849. James H. Warren, who came to California in 1850 and who was superintendent of the American Home Missionary Society from 1864 to 1891, was a member of the class of 1850. John E. Benton, who came in 1852, and was both preacher and legislator here, was a student in Union Seminary for two years and finished at Yale in 1850. Eli Corwin, who worked among the seamen in San Francisco in 1851-52 and who was pastor at San Jose from 1852 to 1858, was a member of the class of 1851. Joseph Rowell, San Francisco's Apostle to Seamen for more than half a century, was also a member of the class of 1851. Walter Frear, pastor in California and Hawaii and for twelve years Pacific Coast Secretary of the American Board, was a student one year at Union, but graduated from Yale. Martin Kellogg, who began home missionary work at Shasta in 1855, and who was professor in College of California from 1860 to 1893, and president from 1893 to 1899, was also a student at Union for one year, graduating from Yale Seminary in 1855. Studying in Union Seminary in 1853-54 at the time Messrs. Frear and Kellogg were there was another man of distinction on the Pacific Coast in later years—Sidney H. Marsh, who was president of Pacific University at Forest Grove, Oregon, from 1854 to 1877. Joseph Walker Marsh, a professor in Pacific University from 1867 to 1915, was a member of the class of 1862. John Kimball who came to California in 1861 and who was the managing editor of The Pacific from 1879 to 1897, graduated at Union in 1859.

PACIFIC COAST PULPIT VOICES.

Sydney Strong on "Captains of Our Souls."

"Captains of Our Souls" was the subject of a recent sermon by the Rev. Dr. Sydney Strong, pastor of the Queen Anne Congregational Church of Seattle. "The aim of the Christian life," said Dr. Strong, "is to make a man captain of his own soul." In the course of the sermon Dr. Strong remarked: "We must recognize that to be captain of one's soul is the mark of highest manhood and womanhood. You see it in a woman like Susan B. Anthony, who laid hold with her whole being upon the truth that women are entitled to equal rights with men and who suffered isolation and calumny until the highest legislative body of our land, at last, has acknowledged she was right, by giving all women the ballot. You see it in a man like William Lloyd Garrison, who laid hold with his whole being upon the conviction that the black man must be free, that slavery was wrong, and who suffered isolation and calumny but persisted until it was written into the law of the land that slavery should be no more. This is the way humanity makes progress. Some one who is captain of his soul lays hold upon some great idea, clings to it, preaches it, suffers for it, is isolated because of it, but persists until he has succeeded in drawing mankind up and onward to that ideal. It's a great thing to be captain of one's body, to have it under subjection; to have the hands and feet, the eyes and ears, the lungs and brain, the appetites and desires in control; to be able to say, 'I keep my body under and bring it into subjection.' It's a greater thing to be captain of one's intellect, to be able to marshall one's thoughts in order, to call out one's ideas as clearly and regularly as words drop from a linotype; to call from far and near the beautiful and profound thoughts of the living and of those who have passed on in the great procession. Greatest of all is to be captain of one's own soul; to have control of the center of one's being; to make the things of the spirit commanding and supreme. It is a great thing to be a captain of industry; it is far greater to be captain of one's own soul; to have the citadel at the center of one's being invincible."

✣ ✣

Henry Kendall Booth on Dynamic Prayer.

The Rev. Henry Kendall Booth, of Long Beach, speaking recently on prayer as a dynamic and a power—"a thing that makes it possible for a man to rise so close to God and to be so identified with God's purpose that God can work through him upon the life of mankind," remarked in that connection: "But that kind of power is not possible to marked: "But that kind of power is not possible to

a selfish nature. That kind of power does not come except by long self discipline, and that kind of power is not going to be given to the man or woman who does not make prayer a thing vital and central and who does not live a life of prayer. But when such prayers as this are prayed, then you and I are privileged to see the power of God exercised in a most marvelous way, and all these amazing answers to prayer which you and I are continually reading about are given not when some man says, 'O God, give me a high place, O God, give me more money. Bless my life with health.' They are given only when a man says, 'O God, make me an agency for the betterment of mankind.' 'O God, work out your purpose through my life in the life of men.' That is the kind of prayer that brings answers that amaze and startle the world. May I bring to you just one illustration? Go back with me now to the early part of the 18th century, and you find a certain man who grew up in a Spanish Monastery, and who from his earliest days was possessed of a passionate zeal. This man, as the stories came back from across the seas of this wonderful coast of America, caught the vision of the possibility of carrying Jesus Christ's message to the great mass of natives that dwelt along these shores. He dreamed a dream, he saw a vision, and then he proceeded to translate it into reality, for in one of the vessels that passed across the ocean and brought the voyagers into Mexico there journeyed Father Junipero Sierra with his flaming zeal and his vision of a great work to be done. The story of Sierra is one of the marvelous stories of history. I do not care whether he is a Catholic or Protestant, he is all the world's saint. If ever a man was a saint, Sierra certainly was. When I think of that old brown Friar limping slowly and painfully over those thousands of miles of desert in order that he might convert California to Christ, I say there is no saint in history comparable to him. And then at last they came into the harbor of San Diego and one of the vessels brought the rest of the expedition and they founded the Mission of San Diego de Alcala. It seemed to Sierra that at last his dream had come true. He had landed on California soil and his work had begun. Then as the weary months went by and provisions ran short and relief did not come, it was decided by the expeditionary force that they could stay no longer, Sierra begged and importuned them to stay, but they could not, and at last they said, 'We will go in the morning.' Father Sierra, heart-broken over the thought that he never now could bring to pass his dream, went up on the hills above San Diego and there he prayed all night long, and at the dawn of the next morning far out on the Pacific he saw a tiny speck that grew larger and larger. It was the vessel from Spain bringing relief to the expedition, and Sierra arose from his knees and thanked God and went forward to plant that long line of Missions up and down this Coast, whose crumbling ruins still make California romantic and to build his El Camino Real for the King Christ Jesus. There was an answer to prayer, a perfectly marvelous and apparently miraculous answer to prayer, but Father Sierra was not praying, 'O God, give me something.' Sierra was carrying the burden of those unsaved Indians to God on his heart, and he was asking only that he might be privileged to act as God's messenger to those dark-skinned natives of this California Coast." "That," said Dr. Booth, "is what I mean by dynamic prayer, the prayer that puts our lives into perfect and absolute harmony with God. And I say to you again that it can only come by long self-discipline. We shall first of all have to concentrate our thought on this matter of prayer and make it something central in our experience. We shall have to exclude thoughts and ideas of other matters and think only of that for which we pray. We shall have to devote to it the same amount of concentrated energy and purpose that we give to any other great thing to which we set ourselves. We shall have to make it habitual, regular, constant, and we shall have to interweave it into our living; and then there will come to us perhaps in some hour of special crisis an exaltation or sense that we have risen out of our selfish environment and out of the smallness and impotence into the very presence of God, and then and from that hour the divine purpose will work through us and our prayer will become a sword of the Spirit, indeed, to conquer the hosts of evil and to bring victory for the right. And as Great Heart in that wonderful parable of John Bunyan went through all those dangerous places guarding and helping the travelers to the Promised Land and to the Holy City, so you and I, too, may become great crusaders for God. That is the possibility that prayer opens before us, and I hope this morning that we see as we think it through together how infinitely more than we ever realize this which we call prayer ought to mean to the Christian life, and how because you and I have been content to remain in its lowest levels we have lost our interest in prayer.'

✣ ✣

Jonathan Edwards on Enjoying Religion.

"It is of supreme importance that Christians show that they have genuine satisfaction in the religion which they profess—that it is constantly rewarding," said the Rev. Dr. Jonathan Edwards of Spokane, Washington in a recent sermon. Dr. Edwards said further: "There is no better evidence that we enjoy religion than that we have pleasure in Christian service. There is danger of prejudicing people against religion by showing reluctance in the discharge of Christian duty. There is probably too much talk of Christian duties rather than Christian privileges. The Apostle exhorts us to 'adorn the doctrine of Jesus Christ.' I think that it means that we are so to live as to make our religion attractive to others. We should show that our religion makes us kind, gentle, lovely, joyous and patient. It is our privilege to show that our religion sustains us under all circumstances; yes, in the midst of all disappointments, trials and afflictions. It has sustained many even in the valley of death, and enabled them to go in serene faith into the cold waters resigned, peaceful and triumphant. We should give evidence of a rich religious experience; that we know what

the power of godliness is, of the indwelling of Christ. A most practical way to commend the religion of Christ is by our enthusiasm for it. The great Japanese Fukuzwa was converted to Christianity by the enthusiasm and devotion of missionaries. He designated it as, 'unselfish enthusiasm for humanity.' That is one of the great needs today—a passion to do good, to exercise an influence in the uplift of mankind, to make the world better and lead men in the way of life. We should all show that we enjoy our religion by our fidelity, devotion, consecration and consuming service. This gives new meaning to life as well as supreme joy. In such service we are allied with God in faith. It enables us in a measure to comprehend the secret of the undefinable power which belongs to a devoted Christian life. It makes our life shine among men that they may see our good works, and glorify our Father which is in heaven."

REPORT OF BAY CONFERENCE COMMISSION ON INDUSTRIAL RELATIONS.

(At its meeting early this year the Bay Conference of Congregational Churches and Ministers established a Commission on Industrial Relations. The report here printed was made at the meeting in the First Congregational Church of Oakland on Tuesday, September 23. It was ordered that it be printed and referred to the churches for consideration.—Editor)

To the Bay Conference of Congregational Churches and Ministers, the Commission on Industrial Relations begs leave to present the following report:

I—What We Have Done:

We have organized the commission as follows: Geo. T. Tolson, chairman; Chas. L. Price, secretary; Norman W. Pendleton, corresponding secretary.

The Commissions on Church and Social Service of the Federal Council and the Congregational National Council were notified of our appointment and have sent suggestions as to procedure.

Twenty-eight addresses, besides several sermons, have been delivered by members of the commission to church and labor audiences, including the Building Trades Council of Alameda County and the Central Labor Council of Alameda County. One meeting addressed was a union Sunday Evening Forum of the Methodist, Presbyterian and Congregational churches of Hayward. A great interest has been shown both by church and labor meetings.

Four newspaper and magazine articles have been published by members of the commission, besides one United Press Interview which was published widely throughout the country.

The commission is represented in the Building Trades Council of Alameda County; in the Central Labor Council of the same county; and in the Boilermakers' Union, Local 233, of Oakland.

The commission has followed the instructions of the Conference to undertake to ascertain the attitude of both capital and labor toward their common problems.

II—What We Have Found Out:

(1) Wages have not increased in proportion to the cost of living in any of the trades and in most there is a great disparagement.

(2) There is great unrest in the labor world arising out of (A) The high cost of living, (B) Relatively low wages, (C) Elevation of standard of living, (D) Dissatisfaction with autocracy in the industrial world arising out of (E) Desire of equal rights with capital in Industrial Democracy.

(3) There is rapidly increasing and exceedingly dangerous distrust, on the part of labor, of peaceable means of obtaining justice; and a corresponding growing belief in direct action, as seen in (A) Rapidly growing I. W. W.ism in industry, (B) Bolshevic tendencies in the Socialist Party, (C)The prevalence of strikes, and in (D) Threats of nation-wide strikes, whose real intent is to force government ownership of certain industries.

(4) On a whole capital seems to be inclined to make considerable concessions as to the rights of labor to organize for collective bargaining and for representation in certain aspects of management.

(5) Labor is not content with such concessions as capital is willing to grant; but a growing element demands industrial democracy in the sense of part ownership of the tools of production or an equal share with capital in management and profits under state ownership.

(6) There is, therefore, as indicated under 4 and 5, an irreconcilable conflict in the large demands of labor and the small concessions of capital which foreshadows continued and increasing labor troubles which probably will not stop short of violence.

(7) The Protestant churches seem able to offer but little help in the solution of the industrial problem, for the following reasons:

(A) There is a great deal of prejudice against the church for the reason that the state churches of Europe, whence many laborers come, have too often been found on the side of political and industrial autocracy.

(B) While there is a great deal of sympathy with labor in the churches, labor is not conversant with the fact.

(C) While many ministers are in sympathy with the demands of conservative labor, not a few are obliged to move more slowly than they could wish, in order to bring their constituency into the same sympathetic attitude.

(D) The church is naturally conservative economically; its membership being composed largely of moderately well-to-do people who fear any radical change in the economic system.

(E) When all is considered as favorably as possible, the fact remains that race, national and class prejudice has too large a place in the membership of the church.

(8) Every social creed of the churches, with the notable exception of the Roman Catholic, has fallen far short of its intention, making practically no impression at all upon labor bodies.

(9) The only expression of the churches on labor questions that has made any favorable impression upon laboring people is the Bishops' Program of Reconstruction prepared by four Roman Catholic bishops for the National Catholic War Council, in

which it is stated clearly that "the full possibilities of increased production will not be realized so long as the majority of workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. . . . These ends will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from revolution."

(10) Our civilization is in grave danger; for there is an insistent demand for the reconstruction of the industrial and social order in line with a faulty idea of democracy; and the signs of a peaceable constructive, reconstruction by church, state, and capital are few.

(11) The inevitable change is going to come; if church and state and capital resist the coming, the change will come by violence; and if it come by violence, in the end those will be in control who, for a long time to come, will not appreciate the higher values in our civilization.

III—What We Recommend:

(1) That the churches set themselves immediately to the study of the industrial problem in some or all of the following ways:

(A) Study classes in Sunday School or in auditorium classes for men and for women or mixed classes.

(B) Sermons on the industrial problems, occasionally, or preferably in series, setting forth the problem, and the spirit in which the solution will have to be made, but not involving technical, economic and legal knowledge.

(C) Sunday night forums in which various points of view are freely presented.

(D) Week night down-town forums under the auspices of some church or preferably a group of churches of different denominations.

(E) Study classes for ministers in the fundamental economic principles involved in industrial changes.

(2) That the Conference maintain a commission on industrial relations with the duties of the present commission with the added duty of furnishing upon request lists of text-books suitable for various sorts of study classes and lists of speakers for Sunday evening forums.

(3) That the Conference go on record as favoring industrial changes in the general direction of industrial democracy, by adopting a creed to be known as:

"The Industrial Creed of the Bay Conference of Congregational Churches."

We believe in a family living wage for every man, until there can be some modification of the wage system; in equal wages for women for equal service; and in drastic legislation against child labor.

We believe in the right of labor to organize for collective bargaining regarding wages and labor conditions.

We believe in the right of labor, through union officials or shop committees, to participate in all matters that concern employees.

We believe in the right of the employer to expect "a fair day's work for a fair day's wage," as long as the wage system is maintained.

We believe in government employment service and in government prevention of unemployment.

We believe in accident, unemployment, illness, and old age insurance and in mothers' pensions.

We believe in housing laws.

We believe in some plan of long time, low rate, government house-building loans to laborers.

We believe in safeguards for the health and morals of men and women in industry.

We believe that every able-bodied and right-minded person should be engaged in some sort of useful occupation.

We believe that every one living in unnecessary luxury is harming society by increasing the cost of living, and by setting a standard of living that causes unrest, and endangers the morals both of men and women.

We believe that one cause of high cost of living is to be found in the inefficient functioning of the present wage system which limits production and entails waste.

We believe that the cost of living may be reduced materially by means of efficient management and labor, government regulation, and by co-operative enterprises.

We believe that the present industrial order is not entirely in harmony with Christian ideals; that in some respects the unmodified wage system is uneconomic and undemocratic; and that modifications in the direction of industrial democracy should be introduced by the peaceable means of legislation in order to prevent the waste and suffering attending direct action.

We believe that no scheme however excellent will save society apart from the inculcation of the spirit of Jesus in the personal lives of people.

We believe that bad social and economic conditions largely nullify Christian preaching, and that in order to the conversion of individuals, the social and industrial order must be brought as nearly as possible into harmony with Christian ideals.

We believe that if the church, which has been the chief factor in saving the country from the curse of alcoholism, would champion a progressive democratic industrial movement, it not only would save itself but also our country from threatened disaster.

The demand today is for the fighting saint. Oh, for consecrated carelessness! Oh, for consecrated indifference! Oh, for consecrated recklessness! Men who don't care what men say. Women who don't care what women say. Preachers who don't care what preachers say. Young men who don't care what the world says or does or fails to do, so long as they are conscious of the fact that they are keeping step with the music of heaven and marching with the heroes of all the ages.—James L. Gordon.

CHRONICLE AND COMMENT.

The Kauai County Y. M. C. A. in the Hawaiian Islands has raised $7,500 for its work for the year. This fund was raised by Hawaiian, Japanese, Chinese, Korean and Filipino young men. Large contributions came from the sugar plantations.

✣ ✣

The New York Independent states that "the movement to place less stress upon immersion as the only valid form of baptism is steadily gaining in volume and momentum" in those churches which have long championed it. Dr. Woelfkin, a leading Baptist minister, remarked recently: "Immersion should be taken from the doorsill of the church and placed upon the altar."

✣ ✣

The Homiletic Review sounds a warning to preachers—on "Intemperate Speech." Senator Kenyon is quoted as saying: "A few days ago I received a letter from a clergyman whom I know well, who said he would advocate burning me in oil if I voted against the League. Later I got one from another clergyman who said he would help hang me if I voted for it."

✣ ✣

The Rev. Dr. H. A. Atkinson in a letter from England states: "I talked at length with Mr. Percy Alden, the secretary of the Social Service Institute of Great Britain; he was formerly a member of Parliament and well-informed on social conditions. He expects the labor forces to take complete control of the machinery of government; but he thinks the changes incident to the new order will be brought about in a peaceful way." Dr. Atkinson states further: "It is commonly predicted that there will be a labor government by the first of the year." He mentions Robert Smilie, the head of the Miners' Union, as one of the most influential men in England.

✣ ✣

A recent survey by the Episcopal Church in New York City shows a conspicuous failure on the part of the children of the well-to-do classes to attend Sunday School. The tenement districts showed the best attendance. Grace Church, with an annual budget for 1918 of $390,000, had a Sunday School enrollment of only one hundred. Grace Church Chapel was found to be giving Sunday instruction to 450 children. St. Ignatius' Church at West End avenue and Eighty-seventh street had a Sunday School of only 37, though the church enrollment is 600. St. Michael's, another up-town west side parish, enrolls 200 in its Sunday School; it has 1,321 communicants. A campaign for the rehabilitation of the Sunday Schools is planned.

✣ ✣

In an article on "England After the War" Bishop Mitchell of the Methodist Church in the United States writes: "In spite of what may be said in restrained criticism of British Methodism, I am convinced that to day she is giving the nation its finest religious leadership. After listening to addresses given by the Archbishops of Canterbury, York and Armagh, and the Lord Bishop of London, I am convinced that the Establishment has learned nothing by the war and is even more conservative and self-satisfied than ever before. No prophetic voice was heard that night; no program outlined; no high note of Christian leadership in this most critical hour of the nation's life." Bishop Mitchell states that it is generally admitted in England that liquor drinking has increased greatly. Especially so among women, who have also taken to tobacco to a large extent and increasingly.

✣ ✣

A few months ago Congregational and Presbyterian state societies in Wisconsin appointed a committee of ten persons to formulate some plan for the co-operation of the two denominations. There has been unanimous agreement in the committee on the following propositions: (1) An effort to make the bounds of the respective associations and Presbyteries co-terminous; (2) the encouragement of the spirit of comity in establishing and maintaining churches; (3) closer co-operation of the State administrations and the local extension committees in making careful surveys of their fields in order to discover openings for new churches and situations where Congregational and Presbyterian churches may be wisely combined; (4) Joint sessions of Associations and Presbyteries wherever feasible, and a joint session of the Wisconsin Congregational Conference and the Presbyterian Synod of Wisconsin in October, 1920, with provisions for separate business sessions; (5) Discussion of the question of ultimate practical union of these two State bodies, at the spring meetings of the local Associations and Presbyteries, with the suggestion that these local bodies send overtures to their respective State organizations; (6) An effort to make the State Federation of Churches function more efficiently. The report in detail will be considered at the annual meeting of the Congregational Conference of Wisconsin early in October.

✣ ✣

In a sermon given just after his return from France, the Rev. Herbert A. Jump of Manchester, New Hampshire, reported a soldier student in Toulouse as having remarked: "We want religion in terms of love and co-operation and fellowship." Another keen observation by a doughboy was: "We chaps won't care a hang from now on to hear sermons proving there is a God or what kind of a God he is. We know all about that; we learned it at the front. But what we do want to know is how this God-business ties up with our everyday life." In the same issue in which the Boston Transcript gives these quotations from Mr. Jump's sermon, it reports a Dorchester minister who returned recently from Europe as saying: "In large areas of our modern Western life it is the pagan philosophy of Samson that is followed rather than that of the Man of Galilee." And Harold Begbie, a keen analyst of the mind of our day, is quoted: "Look where you will it is the spirit of I myself that is paramount. Life exists for **me** * * * . Give me my rights; stand clear of my way; I want; I will have." Then, again

quoting the Dorchester minister: "That our age is capable of great sacrifices for great causes none will deny. * * * But in whole areas of life, in our ordinary daily activities, in business and in politics, we conduct ourselves more like the pagan Samson than like the Man of Galilee. And if questioned about it the man on the street will tell you that self-interest is the master motive of life. * * * It is the creed of omnipotence. It is the confidence in physical energy rather than spiritual power."

✣ ✣

Will David Lloyd George be the leader of the British working people into the Land of Promise? It does not seem that he can go along much longer with the reactionary forces. Recently he said in a message to the British people: "Millions of gallant young men have fought for the new world. Hundreds of thousands died to establish it. If we fail to honor the promise given them we dishonor ourselves. What does th new world mean? What was the old world like? It was a world where toil for myriads of honest workers, men and women, purchased nothing better than squalor, penury, anxiety, wretchedness; a world scarred by slums, disgraced by sweating, where unemployment, through the vicissitudes of industry, brought despair to multitudes of humble homes; a world where, side by side with want, there was waste of the inexhaustible riches of the earth, partly through ignorance and want of forethought, partly through entrenched selfishness. If we renew the lease of that world, we shall betray the heroic dead. We shall be guilty of the basest perfidy that ever blackened a people's fame. Nay! We shall store up retribution for ourselves and our children. The old world must and will come to an end. No effort can shore it up much longer. If there be any who feel inclined to maintain it, let them beware lest it fall upon them and overwhelm them and their households in ruin."

✣ ✣

Dr. John Kelman of Edinburgh, Scotland, soon to enter on the pastorate of Fifth Avenue Presbyterian Church, New York City, is the broadest man theologically that church has ever had as pastor. Dr. Jowett says concerning Dr. Kelman: "He is peculiarly fitted for a ministry in America. He has gifts which were never among my resources. Besides being a great preacher he has unique powers on the platform. He is as intimately at home in addressing college graduates as in speaking to a down-town mission. The calls of the great universities will move his spirit like a bugle. He will find open doors on every side. * * * He will immediately take a foremost place in the religious life of New York." Fifth Avenue Church has become a preaching station to the passing multitude, and requires a preacher of special qualifications. All America and all of Britain were looked over for a successor to Dr. Jowett, and the choice fell again on a Britisher. In an editorial on the superior quality of English and Scotch preaching in comparison with American the Continent says: "There is greater background of wide reading behind it. There is deeper foundation of hard thinking beneath it. There is a loftier conception of the use of it overhanging it. There is a more systematic and orderly way of presenting it. There is much less consciousness of self in the preacher's mind. There is much more consciousness of the sermon's destination. And there is much more persistency in seeing that the truth hits and sticks where it is aimed."

✣ ✣

In The Pacific for June was quoted an article supposed to have been printed first in a paper called the National Catholic Register, glorying over the influence of the Catholic Church politically in the United States, and expressing fervently the long-time Catholic belief that the Holy Father at Rome is some day to be both the temporal and spiritual head of God's Kingdom upon the earth. It was regarded as one of God's great and special blessings that the secretary of the President of the United States is a Catholic. The Pacific found the article in the Herald and Presbyter, a Cincinnati publication, the writer who made use of it having stated that the National Labor Tribune of Pittsburg had quoted it as a declaration of the National Catholic Register. The article went from The Pacific to the calendar of Plymouth Church, Oakland, one of which was mailed to the New York Christian Advocate. The editor of that paper before publishing it sought to ascertain its authenticity. He found no such paper as the "National Catholic Register," but one at Denver called "The Catholic Register." The editor of that paper disowned the article with a judicial oath and a number of Catholics have denounced it as a forgery. The editor of the New York Christian Advocate wrote to the editor of The Pacific under date of September 15 that he had several tracers out, but that his inquiries thus far had failed to locate the original appearance of the article. According to one person it was first quoted by the Guardians of Liberty, an organization of which General Nelson A. Miles is the head.

✣ ✣

The Rev. Dr. Henry A. Atkinson, general secretary of the World Alliance for International Friendship Through the Churches, states that "there is in England and France much less bitter hatred of the Germans than there is in America." Doubtless those peoples realize that they share with Germany the responsibility for the war. In this country the people to a great extent appear to have forgotten the root causes of the war and emphasize the awful atrocities on the part of the Germans and their allies. Dr. Atkinson says further: "Many people with whom I talked expressed themselves as being utterly unable to understand the attitude of some of our papers and magazines; and the American attitude in banning German music and German art was totally incomprehensible to these people who were much closer to the conflict and had suffered severely at the hands of the Germans. In France I found evidence of a strong nationalistic

feeling, but side by side with this was the fear on the part of sane men that France would push her advantages so far and take such an attitude toward Germany that instead of a permanent peace growing out of this war, the evils of the settlement will create such resentment and hatred in the minds of the German people as to produce another war as soon as the nations can recover from the present struggle. One of the most intelligent men with whom I talked in France, Jacques Dumas, expressed this feeling very clearly. His conclusion was that the greatest task before us is that of reconciliation. Germany comes out of the war with nearly eighty million people; France has less than thirty million. Armaments and military preparation will not give us security, but will lead inevitably to war as it has always in the past.'

SHOULD THE MINISTRY GO ON A STRIKE?

The Opportunities Overseas for Big Tasks.

By Watts O. Pye, Fenchow, China.

I read with great interest the article in the "Congregatioialist and Advance" for June 12th, by the Rev. Charles P. Marshall with the title, "Has the Ministry Gone on a Strike?—The Desire Overseas for a larger task."

Mr. Marshall refers to the fact that most of the men overseas who had been looking forward to the ministry are wavering as to their plans, that there is a feeling that the churches are not interested in the really vital things, that men formerly in the ministry who have had opportunities for real service are balking at the thought of "coming back to be chore boys for the Ladies' Aid Society." "It cannot be expected that they will come over here and be part of some big thing, and then go home to have their time taken up by people who have no greater vision of the work of the church than whether a new family coming to town is caught for that particular church or not." Mr. Marshall quotes one bright young man as saying. "It is not big enough. When I think of the church back home and know that I might get a call to such a church I simply cannot stand it. I won't do it." The conclusion is that the churches must get a vision of a whole world for Christianity, world service, that the international task of the church is the world task of working for enlightened industrial and political democracy, internationalism and universal brotherhood."

In the summer of 1917, after ten years of service in the interior of China, I returned to America for a year of change. Many times during that year I was impelled to something of the same feeling of these men in France, that in church life as it exists today in many of the smaller towns of our land the ministry is not a man's job. I was one Sunday asked to go to a town in Ohio to speak. It was a typical county seat of 3200 people. In that town on that morning there were ten services in ten Protestant churches. All the towns and villages surrounding it were equally well supplied with churches. Over against the realization of the limited parish of each pastor in that town my thought turned to the parish in China of another pastor I knew which covers some 30,000 square miles, with over 7,000 separate towns and villages. In this parish there is no other church, no competition or reduplication of work. The task of his little group of associates and himself is to introduce Christianity to these millions and to shepherd them. It is a "man's job." Suppose in this Ohio town with ten churches these churches should unite and become one, the task of the minister called to the pastorship of that church would still be not a very great one; but it would be more adequately "a man's job." In it he would not be fettered and limited on every hand as is the case today. There would be an enlarged vision in that church. Its membership would be raised above the petty commonplace, and it would soon learn to think in larger terms. It would become "not a field to be worked but a force to work with," "not a garden of herbs to be cultivated."

Of course there will be some who will at once object and say there is plenty of work for all ten of the churches above mentioned, that they can all do good, just as they should, all of which may be true enough in a sense, but there is no sense of proportion or true outlook upon the Kingdom of God in such an attitude. It is due to one of two things, either lack of a vision of the whole world for Christianity, or is a cowardly selfishness in wanting to see its own particular "ism" advanced. Furthermore, a united church in this particular town would release six or eight men for service elsewhere, world service.

On the other hand, there is no need under existing conditions, for men who have begun to catch the vision of larger and more adequate possibilities of world service, to grow discouraged and turn from the ministry, for never was there greater need of and a more insistent call for men with the world vision than there is today, and apparently they cannot be found. Not to mention a score of others, may I just refer to three openings right at hand, calling for men, and in which they will find adequate opportunity for supreme sacrifice and service?

For four or five years a man has been urgently called for by the church of the American Board in Lintsing, a man who can do the pastoral work of twelve or fifteen counties. The need is probably as insistent as any which took Mr. Marshall's friends to France. The task is great, the opportunity has no fetter. Here is nothing of what the minister speaking to Mr. Marshall called, "the unbearable thought of the smallness of what we left in most of the churches." Let some man who has been doing big things in France now turn to do and to achieve equally big things in Lintsing.

Fifteen months ago Murray Frame, one of the truly great men in the ministry in China, died and the pastorship of the church in Peking became vacant. A similar situation in the United States and

one hundred ministers would be looking with envious eyes toward it, yet here the office of pastor in the great church of Peking, one of the world's capitals, after fifteen months is still seeking a man. Where can there be found a more attractive opening, or one which offers greater opportunities for big tasks and large achievement than this capital city of magnificent distances and material development, the greatest student-center of the Republic of China, the gathering place of statesmen and influential men from all parts of China, and the recognized center of world politics for the future?"

I referred above to the parish of the Fenchow Church. A man is urgently needed for the vacant position of supervisor of the schools of the field. A man who can organize the educational system for the whole field as well as develop the means of caring for the religious instruction of two or three thousand children. He should be a man with a sound educational program. He would concern himself with the examination and certification of teachers, conducting teacher's Institutes, carrying first aid to teachers on the job, making suggestions to them and showing them how to carry out the suggestions made. He would take conditions as they are and work with them; he would acquaint himself with the history of his people, with their conditions, their customs, their traditions, their ways of living, their aspirations, their limitations, their industrial and social conditions, their capacities and on this construct his program for linking up the life of the school with the life of the community. He would have unrivalled opportunity for developing and rebuilding this great district socially and economically.

On another page of the above mentioned number of "The Congregationalist" is a group picture of those who, under the American Board, are going this year to various churches of the world, but among them is not one for any of these three important positions. Now, so long as such calls as this, and many others, are waiting for men of large ability there would seem to be something palpably inconsistent or insincere in men who say, as is admittedly true, "America is overchurched" and there is not room enough for real service, and that since there is no longer the large service in France, there is no place where truly great and heroic tasks which call for sacrifice and consecration can be done, and, therefore, they cannot remain in the ministry. To say that these churches are too far away is a weak excuse, and dodges the issue. The difference in distance between France and these fields is too small a consideration.

But there is another element in this situation. Looking at the whole world question from the angle of the Orient one is forced to the same conclusions as is Mr. Marshall in France. The world is in a state of flux wherein a new earth may be evolved. We are gradually coming to see that true Christianity, true Democracy and true Internationalism are one and the same thing. Col. House on his return from Europe, emphasized to President Wilson what is growing, increasingly clear to men in the Orient, that there can be no permanent peace unless the churches can crystalize international relations. The war has been won, but the past few months have indisputably proved that unless we can Christianize the attitudes out of which the war sprung we shall have to fight it over again, and that in the not distant future. If the Christians of America do not want war they need not have it, only we must rise above our petty provincial thinking and must begin at once such campaigns of goodwill as shall predispose peoples to believe the best of us is revealed in international service. No appointment of commissions, no league of nations, can achieve this. This task the church, and only the church, can adequately accomplish.

First, within the church itself we must learn to "think imperially." Ambassador Morgenthau recently remarked that he did not believe there were over ten men in America who were able to think in international terms. In his book, "The North American Idea," James McDonald says, "An Internationalized world must first exist in the thought of the world's thinkers, and in the minds and hearts and consciences of the teachers and students in the schools and colleges of the civilized world." We have arrived at the day when a man may not be considered educated, to say nothing of Christian, whose study has not been done in an atmosphere of world interests. The gospel of the church is an international gospel, and apart from this it is but a fraction of the Kingdom ideal. In China and Korea it is in many churches a requirement for church membership that a man should have grasped something of this larger aspect of the work of the church. Would it make any difference if the church in America ceased making the condition of church memership in this respect so easy, and should cease letting the bars down so low that men may enter who from indolence or indifference, are ignorant of the world mission of the church, or either tacitly or openly deny it? It is the teaching of the New Testament that such a man is not a Christian, and yet we not only admit him into the fellowship of the church because he may fulfill some other minor non-essential points, but sometimes even make him a minister, and he goes through life having the form, but denying the power, casting a blighting influence on the ideal of the Kingdom wherever he goes.

But in addition there must be a definite and increased participation in the task of christianizing the international relations of the world. The war has been won, but it is to be feared that even yet there are men in the churches who to the present moment in their self-sufficed and hazy thinking have failed utterly to see that the missionary program of their church is identical with the purpose for which many of our people fought and died in this war. The governments of this world are realizing this truth with rapidly increasing clearness.

Perhaps the best example of this, as well as the most powerful recognition of influence and efficacy which the missionary work of the church has received in recent years is the bitter and passionate oppostion to it in China and Korea on the part of the militaristic government and press of Japan. The church has but a few thousand representatives in China, in Korea as many hundred. Japan has had many thousands in each country. The influence of the church's leadership was moral and unselfish, that of Japan in both Korea and China militaristic and definitely selfish, and always in the world moral leadership is the strongest. Though the number of the church's representatives is insignificant, yet the result of their unselfish, altruistic efforts has been to create in Korea and China such a sense of good-will and friendliness, such a confidence in the integrity, sincerity and just dealing on the part of the nations from which these missionaries come, that the governments and the people of the former are willing to trust implicitly the leadership of the latter, and to enter in friendliest co-operation and helpfulness into the realization of their life and ideals.

Instead of the quiet submission she had hoped for Japan has found herself opposed and impeded in her cruel and oppressive policies by the peoples of both countries. The awakened conscience, the enlightened intelligence, the new public spirit and the predisposition and friendly attitude toward America and Britain she rightly attributes to the presence of American and British missionaries in Korea and Japan. Japan sees all this clearly, hence in 1915, among her notorious "Twenty-one Demands" made upon China at the moment when the hands of the rest of the world were tied, was one which asked for the right to send Buddhist missionaries all through China. Japan felt that if she were to be able to carry out her aggressive schemes she must adopt other tactics and try missionary methods in order to win the confidence of the people of the nations she wished to exploit.

But is it always perfectly clear to men from piece-meal, patch-work scraps of missionary information doled out in missionary society meetings, 10c missionary socials and missionary suppers, just what the bearing of what they are doing in this way for missions is upon international relations? Are these methods adequate to let men see that they are having a definite share in these world movments? To help give the churches this world vision why would it not be worth while for each state association each year to send one of its pastors to the mission field for a sabbatical year? Let him spend at least half of his time living steadily in a single mission station, and so give him an opportunity to work down first hand into the problems and methods and work of an ordinary mission station, and then when he returns home he will be able to give first hand information not only to his own church but to other churches in the state which may call upon him.

SOME FACTS CONCERNING PACIFIC SCHOOL OF RELIGION.

By Prof. G. T. Tolson.

"By Their Fruits Ye Shall Know Them."

While the number of students in theological seminaries of Congregational traditions has actually declined in thirty years, never since reaching the number attained in 1890, the attendance at Pacific School of Religion has steadily increased, and all but doubling in the six years preceding the war, rising from 24 in 1910-11, to 46 in 1916-17.

During the past ten years, Northern California has furnished the school with more students of college grade than any other section, totaling 24, of whom 19 came from the University of California, where the school is best known. The remainder came from the College of the Pacific; but none from Stanford University during the past decade. In this period Southern California sent 13 students of college grade; four from University of Southern California, three from Pomona, the six remaining came from Pasadena, Occidental, Redlands, and Whittier colleges. Of the other college students entering the school within ten years thirteen came from Middle West colleges, five from Eastern institutions and two from Washington, none coming from Oregon in ten years.

It is a remarkable fact for these times that of the total 61 graduates of the last ten classes only two have not gone into Christian work, and of all who have gone into religious callings only two have given up their life work for secular pursuits. They are two ministers temporarily teaching in high schools on account of nervous breakdowns. The rest are divided among the following forms of work: 35 pastors; 7 college and seminary professors; 4 Y. M. C. A. secretaries; 4 foreign missionaries; 2 army chaplains; one college president. All these men are ordained and doing distinctly religious work.

The interdenominational and international character of the work of the school is indicated by the fact that the graduates of the last ten years represent eight denominations and five nationalities.

While salaries received and numbers admitted into their churches do not necessarily prove the success of ministers, we believe that the following facts do have some significance: The average salaries of Northern California Congregational pastors, not including Pacific School graduates, and the average salaries of Pacific School graduates occupying Congregational pulpits in the same section are respectively $1290.68 and $1614.66. While Pacific graduates occupy but 17 per cent of the pulpits of Northern California Congregational churches, their churches made 68 per cent of the total net gains to the churches of that district during the past year.

Some Distinguished Services of Alumni.

Opening of the Mexican Mission and organization of forty Independent Churches of Mexico, Dr. Watkins, class of 1872.

Organization of West Central African Mission by W. W. Bagster, class 1882.

Organization of So. China Mission by Dr. Hager, class 1882.

Congregational Home Missionary Superintendency of Northern California since 1907, Dr. Rathbone, class 1888.

Congregational Home Missionary Superintendency of Illinois since 1908, Dr. McCollum, class 1893.

Pastorate of 29 years in one church, R. H. Sink, Stockton, class 1883.

Pastorate of 27 years in one church, J. J. Staub, Portland, Oregon, class 1891.

Dr. Brink, some time educational secretary American Baptist Home Missionary Union, now secretary of American Baptist Publication Society, New York, class 1901.

President Wiley, some time president of Pasadena University, now president of Nampa College, Idaho, class 1908.

Dr. Morris, some time professor of philosophy and registrar of College of Pacific, now with Bureau of Vocational Guidance, Harvard University, class 1906.

Professor Demura, Dean North Japan College, Sendai, Japan, class 1901.

Professor Watanabe, professor of Old Testament Literature, Doshisha University, Kyoto, Japan, class 1916.

Some Pastorates Held Now by Alumni.

First Congregational Church, El Paso, Tex.

Plymouth Congregational Church, Scranton, Pa.

First Congregational Church, Milford, Conn.

St. Pauls Episcopal Church, Sacramento, Calif.

Pilgrim Congregational Church, Seattle, Wash.

First Congregational Church, Fresno, Calif.

First Congregational Church, Santa Cruz, Calif.

Grace M. E. Church, South, Wilmington, N. C.

First Congregational Church, Pacific Grove, Calif.

Sunny Side Congregational Church, Portland, Ore.

Congregational Church, Halifax, England.

First Congregational Church, San Bernardino, Calif.

First M. E. Church, Alhambra, Calif.

Church of Christ (Disciples), Edmond, Okla.

First Congregational Church, Grantwood, N. J.

THE RACIAL CRISIS.

A Statement and Recommendations by the Federal Council of Churches.

The recent race conflicts in some of our cities challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the Negro churches. In speaking therefore at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the Churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and goodwill between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement, therefore, of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The Church must offer the ideals, the program and the leadership in this crisis. The Church must meet its obligation, or leadership will pass not only to secular agencies, economic or socialistic, but to forces that are destructive of civilization.

We must confess that the Church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the Church for leadership, for counsel and for guidance. The Church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and goodwill. To this end we therefore urge upon the Church, her ministry and membership this constructive program:

A Constructive Program for Just Inter-Racial Relations.

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and

order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be administered irrespective of race, creed and color.

8. Closer co-operation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of goodwill in the relations of one race to the other. We recommend that the governor of each state appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening inter-racial situation throughout the nation.

Racial understanding and co-operation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and "fear hath torment." Respect for Negro manhood and womanhood is the only basis of amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home.

FRANK MASON NORTH,
President of the Federal Council of the Churches of Christ in America.

ALBERT G. LAWSON,
Chairman, Administrative Committee.

WILBUR P. THIRKIELD,
Chairman of the Committee on Negro Churches.

CHARLES S. MACFARLAND,
General Secretary.

THE FELLOWSHIP OF RECONCILIATION.

Editor the Pacific:

May I refer your readers to the Annual Conference of the Fellowship of Reconciliation held at Highland, N. Y. Sept. 11-14. I do so, to call attention to a movement whose conference was attended by 250 people—some coming as far as the Pacific Coast.

I have never attended a conference where there was a finer blending of spirituality and intelligence than that displayed at this one.

The movement of the Fellowship is a Christian movement, with no desire to depart from the churches. It represents a passion to emphasize the necessity of the method of no violence in social and industrial processes. It urges the uncompromising application of the principles of Jesus in the life of individuals and of society. This movement is also keenly alive to the social change or revolution through which humanity is passing, believing that the spirit and truth of Jesus can alone avail to produce the right order of society.

Among those attending the conference were Jane Addams, Noble S. Elderkin, formerly pastor at Lawrence, Kansas and Oak Park, Ill, but now Field Secretary of the Fellowship. (Mr. Elderkin is now on his way to attend the International Conference at Utrecht), A. J. Mustie, General Secretary of the Amalgamated Textile workers of America. Harry W. L. Dana, Norman Thomas, editor of The World Tomorrow, Helen S. Dudley, Henry M. Scattergood, prominent Philadelphia business man, Mrs. Martha P. Falconer, Head of Pennsylvania Reformatory for Girls.

I have an idea that the Fellowship may prove to be of great value to the churches as supplying something not yet receiving sufficient emphasis, and I should like to advise your readers to become acquainted with the movement by writing to the Fellowship of Reconciliation, 118 E. 28th St., New York City.

I think it will supply a means of spiritual expression to many not yet found elsewhere, that will strengthen and not weaken church-life.

SYDNEY STRONG.

WHY WORKING PEOPLE BUY HIGH-PRICED GOODS.

By Norman W. Pendleton, Pastor of Park Church, Berkeley.

The charge that the High Cost of Living is due to the Cost of High Living on the part of the working men and their families is pure camouflage, or ridiculous ignorance.

Is it extravagant to buy material that will wear? Is it economy to buy so-called "cheap" goods that give no service. The fact of the matter is this, there are no "cheap" goods. One can buy inferior products at a high price or else "good goods" at exorbitant figures.

Here is what I mean. I buy shoes for my young children and pay $3.50 to $5.00 a pair. When the first thin layer of leather is worn off, I find them stuffed with cork and canvas or some unnamed composition of unknown origin. These are not "cheap" shoes. I have therefore paid high prices for rubbish.

If I want to secure something that will last my boy more than six weeks, I am forced to pay an "extravagant" figure to secure it. Is this extravagance or economy?

We come nearer to the root of the trouble when we point to the fact that our sorrowful experience in parting with our money for manufactured articles seems to indicate that the articles are not made to wear but to wear out.

There was a time when American manufacturers took a pride in building up their "firm name reputation" based on the wearing quality of the product. It would seem that that pride is gone, surplanted by an unbridled lust for "profit."

Another point of view.

Is there any reason why the men who produce should not wear the best they produce? Is there any just reason why men and women who take no part in productive effort should wear the best, while the producers wear "shoddy"?

Here we uncover one of the most ridiculous phases of our modern industrial system. Oft' times the girls who weave ribbon are compelled to tie their hair with string. Women who make cloaks shiver with the winter cold for lack of a cloak. Men who build mansions live in huts. Men who construct railroads do not travel. In the name of the God who created the raw material for human use, why should the producers lack the best?

The effort to convince the worker that the way to reduce the unjust cost of living is by skimping and wearing "shoddy" and buying inferior grades of goods will only add to the rising wave of righteous indignation against the profiteers.

In the broadest sense, Christ's love was unselfish. Self never thrust itself into any thought or feeling of his. "How will this affect me?" is a question which never arose at all in Christ's dealings with others. He never thought of what others deserved, of the way they had treated him, and then did to them as they had done to him.—J. R. Miller.

SOMETHING PASTORS MIGHT PROFITABLY CIRCULATE IN LEAFLET FORM.

We find in the Homiletic Review for September on the Midweek Prayer and Conference Meeting pages, some thoughts of great value by the Rev. Dr. James M. Campbell, pastor of the Congregational Church at Manhattan Beach near Los Angeles. They are under the captions, "What My Church Means to Me," and "What I Mean to My Church." We find Dr. Campbell saying under the first caption:

What My Church Means to Me.

"1. It is my religious home. In entering it, I connect myself with the household of faith, and thereby become related in the closest fellowship with some of God's elect. Man is a social being, and needs the fellowship of the Church to round out his life. The home into which he is born and the home into which he enters as a confessed child of God are the two poles upon which the axis of a perfect life revolves.

"2. It is a standing witness to what is deepest in my nature. It was made for me, not I for it. It appeals to me as a religious being, and brings me into possession of the priceless things of the spiritual kingdom. It keeps alive within me the consciousness of God. Its sanctuary is to me the meeting place between myself and God. There I worship him; there I sing his praise; there I wait upon him in prayer; there I receive strength for life's work; courage for its battles; comfort for its sorrows; light for its darkness; hope for its discouragements, and triumph for all its trials. Deprived of its aid my spiritual life would suffer. I need its ministries more than it needs mine.

"3. It is a school of religious training. Through its pulpit instruction, its Bible school, its sacraments, and other of its educative agencies, I receive illumination and edification. In life's practical affairs conscience is supplied with a guiding light; and the questions touching unseen and eternal things which press upon my heart receive a satisfying solution.

"4. It is a social solvent. In the social life in which it is planted it works for social harmony. It —pours oil upon the troubled waters of our industrial and social life; it is destructive of all that is evil, conservative of all that is good; it is a radiating center of uplifting influence.

"Its membership is the nucleus of that larger spiritual brotherhood which will one day include the whole of humankind."

Dr. Campbell says further of the Church: "It is an instrumentality rather than an end—the heaven-appointed agency for the establishment of the Kingdom of God upon the earth. * * * Every Christian needs the Church for the fulfillment of his life. To make his life tell for good he must use the channels for altruistic work which it has dug instead of digging new ones for himself. The Church is not perfect, yet with all its faults it is doing more for human uplift than all other agencies combined."

What I Mean to My Church.

"If I am what I ought to be I will be:

"1. A supporter. I will put myself into things and under things; being more concerned about what I can give to my church than what I can get out of it. If I may not be a pillar in the church, occupying a conspicuous place, I will be a stone in the wall, and not merely a flying buttress supporting it from the outside. I will count for something in its actual life.

"2. A 'booster.' I will be loyal to my church, upholding its good name, magnifying its value, and helping it to achieve the greatest success. The church member who said 'I belong to a church of seventeen hundred critics' gave evidence that he was in good and regular standing. The only criticism allowable is that which is creative. Is my church in danger of becoming a holy refrigerator? Then I will try to raise its temperature. Is its pulse-beat growing feeble? Then I will try to increase its vitality. Is it growing remiss in the discharge of its duty? Then I will put my shoulder to the wheel to push things along. I will employ every ounce of my power to make it an attractive and drawing church that it may win men to goodness and to God.

"3. A worker. I will be an active and not a nominal member; a working bee and not a drone; a producer and not a mere consumer. I will not salve my conscience by delegating my duty to another. I will take my full share in every task for which my church is responsible; and, putting aside my own plans and preferences, I will enter, with those with whom I differ in many things, into the fellowship of a common service. Seeing how frequently failure comes from people being in the wrong place, like round pegs in square holes, I will seek to do the work for which I am specially fitted; making it supplemental to the work of others, that the obligation of my church to the world may be rounded to completion; so that, instead of expending its strength to keep itself alive, it may be an overflowing fountain pouring the richness of its affluent life into the community around it.

"4. A prayer. I will not be content to be merely a working member, I will seek also to be a praying member. I will fix my interest not only on 'the outward things of the house of God,' but also upon the inward things. Remembering that in the battle which the church has to wage the weapons of her warfare are not carnal but spiritual, 'that her power lies not in being secularized but in being spiritualized, and that her victory will be measured by her dependence upon spiritual forces, I will, by unceasing prayer on her behalf, seek to reenforce her where she is apt to be weakest.'

"5. A leader. Not in the sense of seeking the pre-eminence, but in the sense of taking the initiative. Instead of waiting upon others I will try to give the starting word; and draw others after me as Peter did when he said 'I go afishing.' I will not forget that I am living in the twentieth century, and that my church must continually be making new adjustments to the growing thought of the times and specializing her work to meet the new situation arising from our complex modern life. Christianity is a developing religion, growing from the expanding life within, and any church that stands still blocks the path of progress. Not if I can help it shall my church suffer from arrested development, vainly endeavoring to put the oak back into the acorn cup; rather will I seek that she discern the signs of the times and adapt herself to present-day conditions."

"FAITHFULLY, I WILL PAY."

Said the Slumchild to the Wise,
To the people of place and power,
Who govern and guide the hour,
To the people who write and teach,
Ruling our thought and speech,
And all the captains and kings
Who command the making of things:
"Give me the good you know,
That I, the child may grow!
Light for the whole day long,
Food that is pure and strong,
Housing and clothing fair,
Clean water and clean air,
Teaching from day to day,
And room—for a child to play!"
Then the Wise made answer cold:
"These things are not given, but sold,
They shall be yours today
If you can pay."

'Pay?" said the child. "Pay you?"
What can I do?
Only in years' slow length
Shall I have strength.
I have not power nor skill,
Wisdom nor wit nor will;
What service weak and mild
Can you ask of a little child?"
But the Wise man made answer cold:
"Goods must be bought and sold;
You shall have nothing here
Without paying—paying dear!"
And the rulers turned away.
But the child cried on them: "Stay!
For the foulness where I live,
Filth in return I give.
For the greed that withholds my right,
Greed that shall shake your might.
For the sins I live in and learn,
Plentiful sin I return
For my lack at home and school,
Ignorance comes to rule.
From where I sicken and die
disease to your homes shall fly.
My all uncounted death
Shall choke your children's breath,
Degenerate, crippled, base,
I degrade the human race.
And the people you have made—
These shall make you afraid.
I ask no more. I take the terms you make,
And steadily, day by day,
Faithfully, I will pay!"

BRIEFS.

India wants to be a free nation, but within the British Commonwealth, says Mrs. Besant.

The membership of the First Methodist Church of Los Angeles approximates 4,000.

The Baptist Theological Seminary in Berkeley is erecting a hundred thousand dollar building.

Four Presbyterian churches in Cincinnati are planning to merge.

The Presbyterian Church is arranging a five year campaign for the raising of $35,000,000 for its colleges.

Mary Roberts Rinehart is in Los Angeles, where she is studying the local atmosphere for the scening of her next novel.

Siegfried Sassoon, the British poet, will visit the United States at an early date and will give readings from his poems.

In the lumber industry in the United States there are 350,000 men who can be reached only by the itinerant preacher.

The cold storage system may be defined as a frigid hell—when the interests of the people are considered.

The American Bible Society has proposed to the British and Foreign Bible Society a league of the Bible societies of the world.

Dr. G. Campbell Morgan's home in the United States will be at Winona Lake, Indiana. He will speak at Bible Conference throughout the country.

Ohio is a pretty fair sample State among the States of the Union; and it is estimated that one-half of the families of that commonwealth are without spiritual leadership.

Lieutenant Coningsby Dawson, the writer of several popular war-time books, growing out of his experiences at the front, will enter soon a speaking tour which will cover largely the United States.

The United States has seven thousand more millionaires than it had before the war. And there have been created in addition 77,000 "near-millionaires."

The six-hour day is favored by Lord Leverhulme, the "Sunlight Soap" man of England. He has it in his own factory, and he has written a book commending it to others.

The Rev. Tyler Dennett, formerly a Congregational pastor on the Pacific Coast, has charge of the publicity department of the Inter Church World Movement, with headquarters in New York City.

Union labor is making considerable use of socialist literature now-a-days. Recently the Bakers' Union of San Francisco voted to buy each week a large number of copies of The World—an Oakland Socialist publication.

The Rev. Joseph Fort Newton of the City Temple, London, has been called to Central Church, Chicago, where Dr. Gunsaulus ministered for many years; also to a Universalist Church in New York City.

Price fixing bodies composed of men who are profiteering themselves surely must be the last resort of distracted officials who allege they are sincere in their efforts to reduce living costs, says Frank P. Walsh, former joint chairman of the National War Labor Board.

Employers declare: "No men or set of men can tell us how to run our business." The workers, where they have attained collective voice, declare: "No men or set of men can control our lives." The impasse will end when employers are made to see that no man's business is his own. The workers have helped to make it what it is.

Dean Inge, an eminent British churchman, declares that in his opinion "the age of industrialism which began a hundred and fifty years ago has received its death blow." And Justice Sankey, the high court judge who presided over the joint tribunal which considered the demand of the miners for the nationalization of the mines, declared then that the old order was no longer possible.

That William Lyon Mackenzie King should be chosen as leader of one of the great political parties of Canada at the present time is regarded by the Manchester Guardian as an event of the utmost significance. "What is King's industrial policy? Briefly, as expounded in his book, it is that industry must alter its system of autocracy, as despotic as that of the Tsar or Kaiser."

At the meeting of the Grand Army of the Republic in Columbus, Ohio, an unwise Baptist minister declared: "The time has come to crush forever the most undemocratic, the most un-American institution under the flag—organized labor unions." The Methodist ministers at their weekly meeting passed resolutions deprecating the utterance as one generally at variance with the thought of the church.

The World, an Oakland socialist paper, has lost Mr. Capwell's advertising patronage. Commenting on this withdrawal The World says: "When it's a choice between commercial advertising and Labor—'The World' is for Labor, especially when we find some of the striking girls receiving as low as ten dollars per week and the employers refusing to recognize the Union. We understand that Capwell is one who refuses to recognize the Union of his own employees, but did recognize a Union recently on strike, even to giving aid in a substantial check."

It is selfishness that mars friendship.

NOTES AND PERSONALS.

The Christian Endeavor summer conference at Mt. Hermon was attended by 167 delegates.

The Rev. G. A. Charnock has returned from his Y. M. C. A. war work in France looking and walking and talking 57 years young.

The Rev. C. R. Shatto, who has had successful pastorates at Richmond Beach, Washington, and in Iowa, has accepted a call from the church at Porterville.

First Church, San Francisco, rejoices over the arrival of Dr. James L. Gordon early this month to enter on a pastorate which all who know Dr. Gordon feel assured will be a fruitful one.

The Rev. Dr. Miles B. Fisher has been called from his denominational work in Boston to the secretaryship of the Missionary Education Movement, and will have headquarers in New York City. Pacific Coast people among whom he served so splendidly for many years will heartily approve the selection.

At the recent meeting of the Bay Conference the following named persons were electedNational Council delegates: Miss Henrietta Brewer of First Church, Oakland, the Rev. John A. Kimball, Service Superintendent, First Church, Berkeley; the Rev. C. D. Millikin, pastor of the Piedmont church, and the Rev. Mr. Martin, pastor at San Rafael. The Council meets at Grand Rapids, Michigan, Oct. 21-29.

Many of the readers of The Pacific appear to think that the announcement last month meant the discontinuance of the publication. It meant that the difficult problem was given to the Northern California Conference to handle, and with it the hope that some way would be found by co-operation with other coast conferences to continue the paper as a coast publication. If that were not found possible, then, that the conference would arrange for something merely to meet Northern California needs.

On the 18th of September, at San Mateo, occurred the ordination of the Rev. Ralph H. Baldwin, who entered the pastorate there the first of that month. The sermon was by Dr. R. C. Brooks; ordaining prayer by Dr. Van Horn; charge to the pastor by Secretary Voris of the Inter Church World Movement; charge to the people by Dr. Burton M. Palmer; the right hand of fellowship by Dr. Rathbone. The smripture reading was by the Rev. E. A. King; the invocation by Professor Bade. Mr. Baldwin had been for some time in the Anti-Saloon League work, and latterly in Y. M. C. A. war work. A man of fine education, wide experience, and one who lays emphasis on spiritual truths, much is anticipated for our church at San Mateo under his leadership.

The California Christian Endeavorer states: "Los Angeles County is planning the most sweeping and definite soul winning campaign in local history, definite for young people, bith in the church and out, during October and November. Chester White has been employed full time as field secretary to get the work under way in each of the twenty-two districts. Two of the best available men in the country will be employed as evangelists. The meetings will be held in large tents for one week in each district of the county. Intensive preparation will be made in each district in the way of Bible study, prayer and personal work classes, and after the meetings, an organized follow-up system. Never before has the great need become so pressing and they are looking for great results."

Monday, September 29 at the meeting of the ministers in San Francisco there were interesting talks by missionaries en route to China and India—some are returning to their work, others are going out for the first time. Young men and young women—all rejoiced in that it was to be theirs to be members of the ever increasing band of world builders in the Orient. Mr. and Mrs. Raymond Dudley go to the Madura Mission in India; Mr. and Mrs. Wilbur S. Deming to the Marathi Mission; Miss Ruth E. Van Kirk and Miss Tallmon to Lintsing, China; Miss Lulu G. Bookwalter to Ceylon. Dr. Kelsey, Pacific District Secretary of the American Board, presided at the meeting and introduced the missionaries; and at his request Dr. Brooks bade them Godspeed and assured them of continued interest and co-operation in their work here in the homeland. Dr. Raynolds, the veteran missionary to Turkey, had place on the platform among these out-going workers and spoke sympathetically out of his long and fruitful experience. Later the missionaries were entertained at lunch at the Hotel Ramona, about fifty persons being present.

The Northern California Congregational Conference will meet in annual session in First Church, San Francisco, October 14, 15, 16. The conference sermon will be given the first afternoon by the Rev. W. J. Johnson; and the narrative of the churches will be given by Superintendent Rathbone. The evening will be given to a consideration of International Relations. Wednesday morning the Rev. Rowland B. Dodge will speak on Recruiting, and Prof. Evans of the Pacific School of Religion on The Educational Program of the Church. Wednesday afternoon, under "The Church in its Wider Relations," Ex-President Wheeler of the University of California will speak on "How the Church Can Reach the University"; and the Rev. J. R. Voris on The Inter Church World Movement. Wednesday evening will be "Conference Night." A. B. Apra will speak on "The Spanish and Italian Here," Rev. G. Marquandt on "The Russian in Fresno County," and Harry Kingman on "The Young People's Relation to the Task." These addresses come under "Americanization." Thursday morning under "The Church Facing the World" there will be reports from the various missionary organizations, state and national; and the Rev. M. G. Papazian will speak on "The Dissolution of the Turk's Empire and the League of Nations." That afternoon there will be a Symposium on "The Layman and the Church." by professional

and business men. Thursday evening there will be an address by Dr. Gordon, the new pastor of First Church.

Among the young poets who lost their lives in the world war was Giosue Boisi, the Italian. In a meditation written a short time before he was killed, he wrote "I firmly believe tha tthe victory of the Italian Army will be a great step toward the triumph of justice, toward the coming of Thy holy kingdom among men. I shall fight with pride and with glory, without hatred, without grievance. Should death come I hope I will not be surprised without Thy grace, and I hope I may die tranquil while loving Thee and invoking Thee. . . . God of Hosts, watch, I beseech Thee, over the Italian Army and over the soul of every one of its brave little soldiers, so gay, so lively, so intelligent, so resourceful, so frugal. Inspire its leaders, guide them to victory, and grant that they will never abuse Thy protection by being harsh and cruel. I pray also with all my heart for our enemies and brothers, whose dear and precious blood perhaps I will have to shed. Take away from their hearts every sentiment of hatred and rancor. Among so many fighters there are so many that love Thee, who are good, intelligent, affectionate to their homes, to their parents, to their wives, to their little children! Grant me to remember this always, so that I will not rush upon them in cruelty, in barbarity, in ferocity. On the contrary, show me the way to exercise on the battleefild toward my enemies as toward my friends some Christian virtue of pity, succor, and love." We shall treasure this as one of the most beautiful sentiments from the battle-front.

A SANTA BARBARA EXPERIENCE.

Surely the life of the minister is not without its thrills and romance. On a Monday afternoon recently, the parson's phone rang and a voice inquired whether he would marry a couple in an aeroplane? When it was made plain to his astonished mind, he consented instanter. For long he had wished as all live fellows wish to take the flight, but the price—Now it was put at his feet.

At the beach, a company of about ten people assembled, while the movie man took them calmly in. As the bridegroom was Lieut. C—— of the government service, it was quite appropriate that this aviator should be married in the air. Off over the waves, the hydroplane bounded, like an auto over a rough road, obtained its start, and rose in its daily miracle. Truly it was a thrilling experience. On the last glide, the parties stood with the minister for the ceremony. This could not be called impressive particularly. In fact the racket made it impossible for the devoted pair to follow the service, except by signs. However, each promised "I will" at the appropriate moment and were made man and wife in law as well as deed.

But the real trip came the next day, when the groom took the minister in his own greyhound for a marvelous flight. Like a swallow we skimmed over the waves of the ocean, rushed over the houses, turned off among the mountains, flying in and about the hills and canyons like a bird indeed. Wonderful, wonderful. At a considerable height the pilot quieted the engine: "Have you been sick?" "Not at all." "Shall we try some stunts?" "Whatever you like." Then we dove and plunged, turned over and over sideways, backwards and forwards. It is rather uncanny to be suspended far above earth, with only a band about the stomach to hold one from fall. And yet that was not all either, for the momentum so kept one in place that there was no pressure on the band, nor sensation of sinking. Yet if one were to be at all timid, one could easily become insane with fear.

Of course this gave a new perspective to the eye. Buildings, streets, great stretches of country, look so different from above. It was a year of marvels crowded into a day. It was like being born into an added sense. What a panorama had floated before us, and as if the eyes had new capacities for seeing! And the stunts! They were exhibit A of what human ingenuity can do. When we came to earth—ever so quietly and gently—a crowd of men and boys were awaiting us; most of them with grins on their faces. They looked to see a minister all crumpled up and green with fear. It was worth something to have it passed to him one day that the bridegroom aviator had said: "He is the most human minister I have ever met." Worth while because we know that most ministers are like that—would jump at such a chance—but so many outsiders do not seem to know it.

CLAREMONT NOTES.

W. C. Merritt.

The Southland is rejoicing in a bountiful rain. It has illustrated the old adage—"Man's extremity is God's opportunity." Our Sierra Madre Mountains were being devastated by great forest fires, the San Gabriel and contiguous canyons suffering most, and they were reported to be beyond the control of the Fire Wardens and several hundreds of fire fighters, of whom nearly three hundred were students from Claremont, when the blessed rain came last Friday night, putting out the fires and sending the weary fighters to their homes.

In recognition of the absence of these men the College Convocation was postponed from Wednesday the 24th to the following Monday. The College registration is unusually large for the opening—two hundred and fifty being enrolled in the Freshman Class alone, with a total registration of between six hundred and twenty-five and six hundred and fifty.

The faculty, which numbers about fifty, has undergone several notable changes. Prof. W. E. Nichol, a degree man of Columbia University, joins it as Dean of students. He is a teacher of large experience, but comes direct from Y. M. C. A. service in the war, having been an Educational Director and an Organizer. Prof. R. D. Williams returns from war work in France to the Chair of Philosophy, Prof. Parker having resigned. Professors Bartlett and Matlock

and Miss Laura Squire return to duty after active war service. Six of the faculty have seen active service in the war, Chaplain Hand being one of them. Prof. R. D. Wenn takes up instruction in piano, strengthening the musical department, which is under the direction of Prof. R. H. Lyman, who is doing notable work. Prof. Wenn comes from a large school in Pennsylvania.

The Convocation was held in Bridges Hall of Music at 10:30 Monday A. M. The more than six hundred young men and women students facing President Blaisdell must have been a great inspiration. After delightful opening services, in which the College chapter, I Corinthians 13, and the College hymn, "How firm a foundation," were read and sung, the President gave them a message straight from his brain and heart. He read Philippians 4:8, taking for his theme "The Place and Power of Thought." He welcomed the new-comers to the fellowship of those who think. He gave a telling incident illustrating the service of the College to its students. "Near the close of her College work a young woman said to me—'I want to tell you that on a certain day and a certain hour in my College course I began **to think,** and **I have been thinking** ever since.' The day and the hour happened to be that of Chapel service, but that is unimportant,—the great thing is **she began to think,** and from that moment she recognized herself as **a thinker."** But is it unimportant that it was the hour of Chapel service? Is it not **important** that a College have its Chapel services? One can but believe that that Convocation service led many of that company to join the ranks of the **thinkers,** as their President said to them: "To that calling of the thinker, to the company of Pomona thinkers you have come, and I summon you to that work. If there is anything worth while—**think about that.'** Referring to the unrest and disturbance and trouble in the world, and alluding to the terrible attempt of the Omaha mob to hang its Mayor when seeking to reason with it, he said: "The cause and the cure of this world disturbance must be found in the spirit of the College chapter: Goodwill, love. During the last five years ten million young men have been taken out of the world's life, and the world has lost their work, and another ten million have given themselves to destructive work, and the world suffers in consequence. Is not that cause enough? The remedy lies in constructive work,—such is illustrated in the service of our hundreds of young men these last few days, and my challenge to you is that this College shall become a working force, doing constructive service, and that we consecrate ourselves to the ranks of the world's constructive thinkers and doers."

Claremont was never so crowded as at this time. Houses for rent are not to be found. Several who were determined to stay here have actually bought homes as their only alternative.

The Church year is opening with unusual hopefulness and spirit. Large Mission Study Classes are being organized for intensive study for eight weeks beginning October 4. The study hour is to be from six to seven Sunday evenings, just before the evening service. Mrs. E. C. Norton is at the head of this work. Our Sunday School under the superintendency of Prof. Victor E. Marriott is becoming an increasing power in the community, and a year of successful, aggressive work seems to lie before it.

Claremont is being increasingly sought as a wintering place by our Eastern friends, and the Claremont Inn is taxed to its limits. The year passed has been most satisfactory to our citrus men, and groves of orange and lemon trees are in demand at good prices.

The cottages of our Claremont Missionary Home are always filled, and the Home has never been able to meet the demand for cottages for missionary families.

Pastor MacLeod has returned from his vacation and is taking up the leadership of his church with vigor and hopefulness. The health of Dr. Kingman, Pastor Emeritus of the church, has been such that he preached at the morning service every Sabbath of the pastor's vacation, to the delight of his friends and the church.

The action of the Board of Directors, looking to the discontinuance of The Pacific, comes as a surprise to its friends here, who will greatly miss its visits. The logic of their action may be accepted—but the sentiment of many does not approve.

PASADENA, FIRST CHURCH.

The church is rejoicing in the prospect of greeting again its pastor Dr. D. F. Fox, who resumes his work Oct. 1st after a six-months leave of absence to recuperate from a period of illness.

Dr. Fox proposes to use in a series of evening services the successive chapters of a novel he has recently written entitled "The Monastery Man" into which he has woven much material from sermons which his people have wished might be put into more permanent form.

The summer congregations have been well sustained with unusually strong pulpit supplies. For the last two Sundays of Sept. our people have enjoyed hearing Rev. O. P. Gifford, D.D. of Boston Mass.

Under the leadership of Mrs. L. C. Brockway, one of our gifted Sunday School workers, a two-days' conference for Bible School workers of the four Congregational Churches of Pasadena and the Oneonta Park Church, was held Sept. 29 and 30, resulting in a delightful season of fellowship as well as a profitable and stimulating session out of which it is hoped may grow some permanent helpful activities of a co-operative nature.

On Sept. 21st, the Bible School observed the birthday of its missionary, Miss Bertha H. Allen of Foochow, China, in a unique manner. A class of eight little girls presenting in costume a Chinese scene from "The Honorable Crimson Tree."

September 28 was observed as Promotion Day, when with appropriate exercises classes from the Cradle Roll, Beginners' Primary and Junior Departments went through an artistically constructed

little gate on the platform and joined the Higher-Ups.

Rally Day was observed Oct. 5th.

SOME SAN DIEGO COUNTY NOTES.

Rev. Mr. and Mrs. W. A. Waterman, whose home is in La Mesa, have been spending the summer in the Central West, visiting a daughter at Elgin, Ill. and relatives in Michigan. Mr. Waterman attended the national encampment of the G. A. R. at Columbus, Ohio, and expects to be at the National Council and associated meetings at Grand Rapids. They expect to return to La Mesa late in the fall.

The fall work of the La Mesa Church, Rev. C. W. Hill, pastor, has opened up with good interest and splendid congregations. Still larger audiences are looked for later on account of those coming to spend the winter at this beautiful place nestling among the hills. The first meeting of the brotherhood for the new year was held recently with a fine attendance. An illustrated lecture was given by Rev. Geo. Lockwood of Chula Vista, on astronomy. This organization, while under the auspices of the Congregational Church is open to those of the other churches and serves as a splendid unifying force in the community.

Rev. M. A. Frost, formerly of Escondido and Lemon Grove, as one of those still standing by the "Y" work, and has recently been transferred from Camp Kearny to North Island, San Diego, to take the supervision of the educational work carried on by the "Y" at the Naval Air Station and also at Rockwell Field, the army aviation point. Much interest is being shown in the classes which are getting under way. Intensive work will be done until the National War Work Council turns over its responsibility to the government. Mr. Frost also supervises the religious work and speaks frequently to the men.

The Rev. Shelton Bissell is supplying at Park Villas, San Diego.

Ocean Beach seems to be gaining strength under its difficulties.

Mr. Temple is traveling on Mrs. Peeble's mountain circuit, holding the religious strength of the hills in hand.

STOCKTON NOTES.

The church at Stockton has kept working during the summer months under the very helpful leadership of Rev. John W. Gealey, formerly minister of the United Presbyterian Church of Stockton. Mr. Gealey supplied the pulpit a number of months during an illness of the Rev. Sink, and the people were very happy to have him again during the absence of the present pastor, Rev. Harley H. Gill, who has been in France.

During the month of August the church was closed for repairs. The entire interior of the building was renovated and tinted. The pastor's study was rearranged, giving more space and better light. Extensive repairs were made on the interior and two coats of paint used where necessary. During the winter a new gas furnace was installed and some equipment has been added in the kitchen. The cost of this work will total about $2,000. This is in addition to a largely increased budget for church expenses and nearly 100 per cent gain in gifts to missions.

The pastor, after a most successful speaking trip among American soldiers overseas, took up his work on Sept. 21st. During the first three Sunday evenings a series of addresses are being given on his experiences. "Battlefields, a Year After," "Our Peace Loving Army of Fighters," and "France, the Land of High Lights and Shadows," are the topics. Following the evening service a social hour is held in the parlors of the church, with refreshments, exhibitions of war relics and pictures and a general good time. Ninety per cent of the audiences have taken part in these pleasant occasions.

Sept. 28 was observed as Rally Day. Large audiences were in attendance. The pastor and church committee presented the Tercentenary Evangelistic Commission's program for the coming year and a hearty response was received, volunteer workers being secured for every item on the program.

DEDICATION AT PITTSBURG.

A beautiful and well-equipped church building was dedicated at Pittsburg on Sunday, September 21. Services were held in the forenoon, afternoon, and evening. In the forenoon there was a sacramental service—an appropriate sermon being given by Dr. Rathbone, the Superintendent of the Northern California Conference.

The dedicatory sermon was given in the afternoon by Dr. R. C. Brooks of Berkeley. The scripture reading was by the Rev. C. C. Champlin, a former pastor. Invocation by the Rev. F. Conliffe, pastor at Bay Point. Prayer of Dedication by Dr. Rathbone.

The cost of the building was $18,804—the entire plant, $25,000. There is a seating capacity of 500. The class rooms number 18. On the lower or basement floor there is the ladies' social room which extends the full width of the building. There is also a large Sunday School room which by an ingenious arrangement of folding doors can be divided into eight class-rooms. The entire basement can be thrown into one large room 31 by 58 feet.

In the basement is a finely equipped kitchen. The building is wired for moving picture machine and for an electrically driven pipe organ.

The Rev. Charles H. Jackson entered on the pastorate at Pittsburg in November, 1918. Building operations commenced on the 2d of February, 1919. The first services held in the new building were in the lower social rooms on Sunday, June 1. Building was completed the 1st of July.

The pastor was on the job every day, most of the time in overalls. He purchased all the building material, had charge of the financial campaign, and

sold also $10,000 worth of real estate belonging to the church.

The Pittsburg Dispatch speaks of Mr. Jackson as "the wide-awake minister who is primarily responsible for Pittsburg's handsome church."

FT. BIDWELL.

Mr. Bowman's "Chapel for the Indians" is building. Enough has not been contributed to pay all indebtedness. Some churches have done well: Lodi gave $63.50, Stockton $61, Pacific Grove $30. Other gifts promised. Will not more respond with a gift?—A. M. F. G.

WHAT ASILOMAR MEANT TO A TIRED SOUTHERN CALIFORNIA MOTHER.

In preface let me say, imagine a very tired and nerve-worn mother who for several years has been keeping her home unaided in the manual part of the day's work, using her brain power in spreading thinly the limited means over the daily bread and raiment for her family of five. Incidentally, at various times, teaching a Sunday School class of a dozen high school girls, being president of the Woman's Missionary Society, general helper wherever she could be and whenever the need was imminent; keeping in touch with the P. T. A. work of the public schools as well for the sake of her three children; a prayer meeting "inveterate" and a liberal patronizer of all Sunday services, as are all the family in fact. I would not seem to be taking all the honors, for "my family are my supporters" and co-operators, from my youngest seven-year-old son to my good helpmate.

Now can you conceive what it meant to me to be invited to go as our representative to the M. E. M. Conference at Asilomar! The "trip" was a temptation and I realized I was tempted. I felt unless I could put the fact of the rest and change into the background, I had no right to accept the honor. After talking it over with several who had been to previous conferences and praying over the matter earnestly, I felt I could go in something of the spirit at least that the Master would expect. It really meant some strenuous work would be necessary upon my return when the real work of our church would begin after its quiet and more or less inactive summer. Little did I dream what an inspiration to service and real definite plans I would receive!

First impressions usually determine one's likes or dislikes. This is the exception that proves the rule. The dense fog and a train two hours' late, coupled with a severe headache, did not impress me very favorably; but thanks to a comfortable bed, warm covers and exceedingly adequate quarters, all the bad impressions had vanished when the rising bell called out at six-thirty the "morning after."

Then began a series of revelations! Joy of joys! there were "showers" and "tubs" in abundance, splendid accommodations for everyone. Then the breakfast bell, very welcome indeed, and the "skirmish" to be on time! The spirit of the meal-time hour is not to be passed over. It was throughout the whole session a feast of fellowship and good things to eat, well served and well cooked. Many well regulated homes might take notice profitably. The spicy fun and frolic of the "stuck-ups" and "cut-ups," as well as some of the antics of the "more decorous divines," added zest and aided appetites and digestion if such were needed.

When the physical had been so well provided for, the spiritual feast began. The devotional and Bible study hour, immediately following breakfast, was the keynote to the wonderful hours that followed each day. Our Christ, made so imminent by our leader, will always be a glowing reality because of his presentation of the Master in those early morning hours of our conference. Joining with this study, those expositions on the "Lets" of God's word, from another leader, we were incited to deeper interest in the Master's plan for us and determined to put through a little course at some future time a study of the word "Let" as set forth in the New Testament.

After thus being shod as it were, we went to work—to our classes of intense study where for an hour and twenty minutes we learned "How to Teach a Mission Study Class" or compile an interesting and instructive program for our missionary society, or the best ways to interest and hold our young people in missionary endeavor and incite them to service at home or abroad. Bible school workers could get instruction in regard to missionary education for their Juniors and Primary Superintendents, the actual work being given those who attend the class that they will give their pupils. With the suggestions of leaders and workers a wealth of knowledge and help was derived this way.

At the close of the study classes came the Open Parliament, the wonderful discussion time, where we could bring our problems, and so benefit and be benefited. It was truly a democratic institution. Our leaders were broadminded, kindly and courteous, and the people had their "say" and tabulated many fine and helpful suggestions from one another and from the leaders. By the time the morning session was over the lunch summons was very welcome. Needless to say, there was more than physical refreshment after a morning of mental cramming.

Then the blessed afternoons for rest or recreation or a little of both from 1:30 to 6! Think of the little groups studying, praying and planning together; the wonder walks through the pine woods or along the rugged shore of the great old Pacific spent in meditation or admiring and inspirational emotions that at some future time will take form in real fashion and redound to the glory of the M. E. M. and to God.

The supper hour was especially attractive, for it preceded the Vesper Hour, that hour which corresponded with the devotional hour at the beginning of the day—the hour when the great souls consecrated to God's redeeming work gave out of their rich experience in His service the little human touches in their live-work. The great room in the

Administration Building, with its great fireplace and wide hearth, its huge windows to the west and the sea alight frim the glow of the setting sun! And as we sang "Day is dying in the west," "Heaven is touching earth with Rest," we knew, for the time, what that touch of rest meant. One might think this was a fitting close to such a wonderful day, but as the devotional hour was the preparation for the day's work, so this sacred vesper hour was a preface to the inspirational addresses fhat closed these great days.

Wonderful vistas were opened up at these addresses, and we fairly trembled when we realized what the Church of Jesus Christ must do in this age to meet its opportunities and obligations. We must as one body go forth to service if we would reap a world for our God and Savior, and as one we purposed to do our utmost in the days to come. It was not strange that our bodies were a little weary as we climbed the hill to the Lodge, the Inn and the tent houses, and sought oblivion in order to be fresh for another just such day!

The last day came all too soon. There were many mountain-top experiences and as many ordinary comfortable common experiences, all tending to fit us for more efficient consecrated service than we had ever before rendered to our Father. If I only had the time I'd like to write a little poem singing of the great M. E. M. made possible by its noble leaders, its efficient staff, its consecrated and splendid faculty, and last but not least, the Camp of Camps, Asilomar, the product of God, the Y. W. C. A. and the "Stuck-ups."

Let me say, no work would be too menial for me to do in order that I might be permitted to enjoy the privileges of the training, the joy of Christian fellowship and the inspiration that comes from touching the lives of such folks as attend the M. E. M.—C. M. H.

WASHINGTON NEWS.

Inland Empire notes, which came too late for their proper place in this issue of The Pacific, will be found on page 32.

SEATTLE NOTES.

Rev. Carl H. Veazie has accepted a call to Prospect Church.

Dr. Sydney Strong occupied his pulpit in the Queen Anne Congregational Church. Sunday, Sept. 28th, for the first since his return from the East. He was present at the installation of the pastor of Pilgrim Church, Chicago of which he was formerly pastor.

Plymouth Church is still without a pastor. Rev. Lucius O. Baird, Superintendent of the Washington Congregational Conference, occupied the pulpit, Sunday, Sept. 28th. His theme was "The Church of Tomorrow."

The unique evening service in Pilgrim Church, described recently in The Pacific continues in its attractiveness and drawing power. A social half hour precedes the service in the auditorium, of which it is an important part.

OREGON NEWS.

Some interesting church news from Oregon will be found on page 29. The letter was received too late for its appearance along with other church news items.

CHARLOTTE EMELINE ELLIOTT.

Charlotte Emeline Elliott, wife of Charles T. Elliott, passed into the other life at their home in Berkeley, September 20th, at the age of seventy-five; Born in Pennsylvania, the daughter of Rev. Henry Keagle, she came with her parents to Iowa, where she was well educated and taught school for a period, until in 1866, when she came to California, locating near Lodi, where she met and married Mr. Elliott in 1868. The Elliott and Keagle families were both deeply interested and active in Christian work, and rooted themselves deeply into the early life of the Lodi church and community, and have had to do largely in shaping conditions for our better standards of living in California. Their home always had a prophet's chamber. Their influence branched out into wider circles, for they were friends and helpers in Home Missionary work in its varied forms. Mrs. Elliott was not only a successful leader in the local church, but through her years of Sunday School teaching her influence widened. She was a prominent worker in the W. C. T. U., while Mr. Elliott was superintendent of the Sunday School, deacon, and trustee of the church.

When he was called to the office of U. S. Marshal they became valued supporters of our Park Church in San Francisco. The last seven years they have been residents of Berkeley, where they have quietly lived as members of the First Church.

The funeral services were conducted by a former pastor, Rev. D. Goodsell, in the Lodi church on September 23rd. A large circle of relatives and friends gathered as expressing their sincere regard for her gentle yet positive Christian life.

Her pastor in Berkeley, Dr. Brooks, kindly gave space at the morning services for a brief memorial the following Sabbath.

It was a common remark by her acquaintances and kindred that she lived a spotless life. She leaves a very positive and illuminating testimony for the youth of our day of the worth-while value of living; for her departure was in the glowing spirit of victory, for she sends back in her evening prayer the encouraging farewell, "All's Well."—D. Goodsell.

Beyond the night there shines a light,
Our eyes are dim with sorrow—
But Faith still clings and Hope still springs,
And Love still sings of happier things,
For Life is fighting strong new wings
In search of God's Tomorrow.

—John Oxenham.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street, San Francisco.

THE BOARD SUFFERS A GREAT LOSS.

The announcement by Mrs. Ernest A. Evans at the annual meeting that she was retiring from the board came as a distinct shock to many who were present. The Directors had known for some weeks that Mr. and Mrs. Evans were contemplating removing their home to New York; but, to lose Mrs. Evans from the Board seemed too great a misfortune to be true and they hoped some change of plans might preclude this outcome.

Possessed of many unusual qualities Mrs. Evans particularly excels in power of leadership. For two years the Board has advanced steadily and strongly under her guidance. With singleness of purpose she has given with rare devotion, her time, thought and strength to this end.

Above her untiring capacity for systematizing planning and directing is the power to see visions and dream dreams, and to inspire others to vision them also and to believe in them and to strive to make them become real. A strong contributing force which made these things possible was the weekly prayer meeting at the board-rooms which she instituted.

Here we realized that above all the planning and effort that we can do, must be the motive of the living Christ within us to constrain and control with his love.

The directors have found it impossible to express to Mrs. Evans their appreciation of all that she has contributed to the welfare of the board, and to themselves through close association with her rich personality. Their abiding love accompanies her and they pray that in her love they may continue.

OUR ANNUAL MEETING.

The program prepared under the direction of Mrs. W. W. Ferrier, Chairman of the Committee, was felt to be one of the best ever presented. Several novel features were included, such as the reports from the mission field, which were given by representatives from the different stations. The speakers for Japan were Madame and Miss Sasakura, both graduates of our Doshisha Girls' School. Madame Sasakura gave the report first in Japanese, the English translation being read by Mrs. F. H. Maar. The Union Kindergarten Training School at Foochow was reported by Miss Jennie Lee, and little Mabel Wong recited a poem. The speaker for Brousa was Miss Shagharian, a recent arrival from Turkey, now studying in Berkeley ander Dr. Raynolds' care, with the aim of being a physician to her own people. Miss Edith Tallmon spoke for Lintsing and Mrs. L. B. Avery for Mexico. All were in costume and some were accompanied by children also in costume. A spirited map-talk of the missions, given by Mrs. E. R. Wagner, preceded the reports, and furnished an effective background for the colorful presentations.

Many were the inspiring messages given, first by Mrs. Thorsen, of Berkeley, who sounded the challenge of the times for constructive Christian work and urged us to give of our best that the world might be saved for Christ.

Mrs. Ernest Evans, the retiring president, introduced the Jubilee Plans and gave a short history of the beginnings of the Board. It was felt that the new plans were but the logical outcome of the devoted work done in the past by the faithful women of our churches, and that we would be faithless to the trust committed to us if we did not plan largely.

Dr. John R. Voris, Divisional Supt. of the Interchurch World Movement, explained the history and development of this great work and the way in which it aimed to serve the home field as well as the foreign by means of the careful surveys of existing conditions and from that basis to apply the remedy made possible by united effort.

At the dinner hour two attendants at Asilomar spoke of the delights of the Summer Conferences and the educational training which the hundreds of young people receive who attend. A dramatic feature was the presentation of a baby girl's chances in the world, by seven young women. Miss Ruth Riley impersonated the Spirit of Motherhood as seeking a good home for a little unborn baby. African, Hindu, Armenian, Japanese and Chinese mothers could offer nothing satisfactory for a baby girl, but rather the contrary; so that the Spirit was about to leave when America made her plea and was given the child.

Dr. Augustine Jones gave a fine survey of the romance of Bible translation into over five hundred languages, one hundred and three of which were reduced to writing by the missionaries for this purpose. We were told that the efforts of Mary Jones, a little Welch girl, to obtain a Bible and her disappointment at not getting one after trudging twenty-eight miles for it, was the beginning of the British Foreign Bible Society, which, with its sister societies organized for the same purpose, has done such a marvelous work for the evangelization of the world. The early date of the founding of the American Bible Society was spoken of—a matter of pride.

The early days of missions in Hawaii and the present-day aspect of the missionary field there were sketched graphically by Rev. Rowland Dodge.

Dr. John Wright Buckham gave an impressive address on "The Corner Stone of the New Civilization." No other foundation can be laid than that which is laid—Jesus Christ.

Miss Potter's review of the Study Book and Mrs. Krick's announcement of the helpful literature offered for this year's study greatly stimulated the sale of the wares with which the tables in the vestibule were stacked.

A commissioning service was held for Miss Edith Tallmon, who though having served her first term in the Lintsing station in North China had never been

publicly commissioned. This was due to the fact that while sent out by the W. B. M. I., she sailed from California, her home state, without making the trip East. Her recent service for the W. B. M. P. in making the tour of the Inland Branches and her relationship to our former missionary Dr. Tallmon-Sargent made it seem very fitting that she should receive her commission from Dr. Kelsey under our auspices.

Ten missionaries were present and messages were heard from all of them, Mrs. Ellis of Lintsing conducting the Recognition Service with flags of our missionaries on the field. The afternoon service of the second day ended with a communion service conducted by Dr. Walter Frear, one time Pacific Coast Secretary of the American Board.

At the business session the new board of directors was elected and the Findings of the June Conference, which embraced the Jubilee Plans for the next four years, were also voted.

The meetings were held September 16 and 17 at the First Congregational Church, San Francisco.—E. S. B.

SUGGESTIONS FOR DEFINITE INTERCESSION WITH REFERENCE TO THE NEAR EAST.

To give point and purpose to the prayer of those who are especially interested in the coming of the new day of peace and goodwill and prosperity for the peoples of the Near East these definite themes for intercession are suggested. They might well be supplemented by systematic reading of the Missionary Herald, the International Review of Missions, and the Congregationalist.

1. PRAY for steady progress in the consummation of the ideals of international goodwill and mutual service which has come vividly before the whole world in its consideration of the league of nations.
2. PRAY for missionary leadership of unfailing wisdom, patience, persistence, and hope. Wisdom is needed because there are many conflicting judgmnts on vital points; patience because one meets bitter prejudice and amazing superstition on every hand; persistence because the leavening of the lump takes time; hope because the work is only well begun.
3. PRAY for the Armenians, especially for the hundreds of thousands of orphans who look to American friends for home care and education. The Armenians have proved that they do not crave pity or alms, but fair play and a chance to work.
4. PRAY for the Moslems of Turkey who stand disgraced as well as defeated. Their civilization and religion have proved themselves bankrupt; their greatest need is a receptive soul.
5. PRAY for an ideal and a quality of missionary endeavor among all races and religions which will rob every enterprise of pettiness and promote mutual goodwill and hopefulness.
6. PRAY for Christian leaders among the Oriental churches, especially the Gregorian (Armenian) and the Greek Orthodox, who shall honor truth more than tradition and shall recognize and value vital Christian experience more than formal Christian confession.
7. PRAY for the discovery and culture of receptive Moslem souls who shall be able to commend effectively to their people the meaning and value of Christian experience for the life of an individual and Christian principles as the only adequate basis for national development.—Fred Field Goodsell.

BROTHERHOOD.

If you want to find your brothers,
Find yourself.
You are not a person; you are a race.

What we see of you is a ray of light emanating from the hidden skies within you.
In those skies humanity dwells.

You shall find infinite love;
You shall be all you see.
Communion with the grass and the sea-waves shall be no harder than with human beings.
St. Francis knew this, preaching to the birds.

Not alone in division of food and comfort,
Not alone in bare justice (long needed, the unescapable duty of our age),
Not in these only shall Brotherhood come.

No, not until you go the ancient way:
Way of Buddha, Jesus and Isaiah,
The long, long journey, farther than sun from earth,
(So near, such heavens away) to your own Soul,
Shall dawn benign Brotherhood.

—James Oppenheim.

BLAKE.

Blake found
Angels on a London street,
God the Father on a hill,
Christ before a tavern door;
Blake saw
All these shapes and more.

Blake sang.
Other men saw not as he,
So he tried to give his sight
To the beggarman, the world.
"You are mad,"
Was all the blind world said.

Blake died,
Singing songs of praise to God.
"They are not mine," he told his wife,
"I may praise them, they are not mine";
Then he died.
And the world found Blake divine.

To teach men not rights but duties, Mazzini said was the work of Jesus: "He did not speak of interest to men whose souls were poisoned by the cult of interest."

HELPS BY THE WAY.

"And this shalt thou know most surely, God breaketh his faith with none.
Teach thy thoughts ne'er from him to wander, since himself and his ways are one."

❁ ❁

The path of duty lies in what is near, and men seek for it in what is remote; the work of duty lies in what is easy, and men seek for it in what is difficult.—Mencius.

❁ ❁

We cannot do anything worth while for others without cost. If you begin to love another, you do not know what your love will demand of you before you have finished its task. Love gives and serves and sacrifices unto the uttermost.—J. R. Miller.

❁ ❁

Man's abiding happiness is not in getting anything, but in giving himself up to what is greater than himself, to ideas which are larger than his individual life—the idea of his country, of humanity, of God.—Tagore.

❁ ❁

In some way or other every man who is worthy of being called a man feels that life has put him upon his honor. Certain gifts and powers are his, and, each morning, a new day to exercise them. Life has given him his orders and his chance, and trusted him to act the part of an honorable man that day. —John Kelman.

❁ ❁

To change and change is life; to move and never rest;
Not what we are, but what we hope is best.
—James Russell Lowell.

❁ ❁

God is hunting you through every false experience in which your soul seeks rest, tracking you down through sorrow after sorrow, driving you forth from everything unreal, that in the end he may grasp and hold you eternally, the willing prisoner of his love.—R. J. Campbell.

❁ ❁

"If the wren can cling
To a spray a-swing
In the mad May wind, and sing and sing
As if she'd burst for joy—
"Why cannot I
Contented lie
In his quiet arms, beneath his sky,
Unmoved by life's annoy!"

❁ ❁

The man whom Christ has captured,who has learned his secret, who through him finds himself in wholesome relations to God and his fellows, will gain an ever surer judgment of the importance of things. It is a glorious secret for us all—for the philosopher, for the merchant in his affairs, for the housewife in her duties. Possessing it we shall not readily be put out with trifles; no, nor with things that are not trifles; we know what are the fundamentals by experiencing them. The heart that trusts, that prays, that loves, that serves, has got hold of life's best, and can never be robbed of its treasure.—J. B. Brierley.

❁ ❁

Culture is the human soul grown ripe. It is the complete nature at its richest, fully unfolded, evenly balanced, wisely directed, adjusted. The cultured life is the trained life, but ever and everywhere the simple life.—Malcolm J. McLeod.

❁ ❁

The way of joy is a strange one. You do not find it quite where you look for it. . . . The Good Shepherd walked the way of joy in carrying not his Father's will. It was his meat and drink—so he said. And an immeasurable multitude following him, not fearing the call of God, have entered into his joy in that same path of obedience.—Henry Kingman.

❁ ❁

"Be patient; keep thy life work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds
The key;
Thou well canst trust him, and bide
Patiently."

❁ ❁

God's spirit pleads with us every day to bring us to a sweet and holy mind, to make us love and endeavor to fulfill the pure and perfect law of Christ, so deep, so high, so musical; so that our thoughts may chime with God's thoughts and our purpose be harnessed with his purpose, and our desires be keyed and pitched by his, and our ways be made to rhyme with his ways. . . . Blessed are they whose hearts repeat some holy strain, who catch the tune of the new song and sing it and play it with all their powers till every thought of the mind, every motion of desire, and almost the very blood-pulse in the arteries shall run rythmic with the will of God.—W. V. Kelley.

❁ ❁

We are all in the Everlasting Arms; that is—within the sweep of a loving purpose. . . . Some time and somehow all that seems failure and loss, as well as all that is joyous and glad, shall be found to have helped toward perfection of character and the realization of harmony.—Amory H. Bradford.

✣ ✣

"Let nothing disturb thee,
Nothing afright thee;
All things are passing;
God never changeth;
Patient endurance,
Attaineth to all things;
Who God possesseth
In nothing is wanting,
Alone God sufficeth!"

OREGON NEWS.

First Church, Portland.

After nearly two years of pastorless experience this church is happy in the prospect of successful endeavor under the leadership of Dr. William T. McElveen, who commences his ministry on October 5th. The church occupies a strategic position in the growing city and furnishes Dr. McElveen with a splendid opportunity for the exercise of his gifts of eloquence and organizing ability.

Atkinson Memorial, Portland.

Atkinson Memorial Congregational Church has been both open and closed since the second Sunday in August. Open because bearing the notice on the bulletin: "Open every day for visitors and conference with the pastor, who may be found within. Regular services will resume September First." Closed, for the reason that repairs and remodeling have been in operation. The remodeling and repairing has been in the form of a fresh coat of paint on the exterior, a new, and spacious entrance directly to the auditorium, the finishing of two large fine rooms in the balcony, to be used as a pastor's study and ladies' parlor, thus enlarging the facilities for Sunday school work, decorating and varnishing the interior and reconstructing the draining system so as to carry the water from the basement, which has been a troublesome thing in the past.

The work is now completed at the cost of several hundred dollars and with money in sight to care for the bills.

A moving picture machine has been secured and is now available for Sunday school and Sunday evening work. This places Atkinson Memorial in a splendid condition to take care of the religious and educational life of the community and to do modern church work. The pastor, Rev. Elbert E. Flint has spent his vacation in looking after the work and so has remained on the field.

Services opened Sept. 28th, the real "Opening Sunday," with a very promising beginning. Much emphasis is laid upon the new name which the church is carrying as a working factor, "Atkinson Memorial Center" with Congregational in parenthesis and small letters underneath. With the large community surrounding this church and no other in the field the outlook now becomes very hopeful. The next step is to be a great drive for increased membership.

Pilgrim Church, Portland.

After one year under the new leadership of Robert Murray Pratt this church is reporting much success along all lines. A long period of pastorless experience left the church disrupted and discouraged. The present pastor has specialized in religious education and was upon his acceptance of the pastorate elected to the executive superintendency of the Sunday school with full power to effect his own organization and select his co-workers. The unusual step has been justified in the results. The Sunday school has doubled in membership, all classes are provided for with capable teachers who assume clear responsibility for the reugalr conduct of their classes, and a workers' conference established which is frequently attended by every officer and teacher of the school. Mrs. Pratt has specialized in the important department of beginners and has worked up an enrollment of 44 of under school age children with every modern facility for successful start on the road of religious education. The church has a fine Christian Endeavor Society, young people so interested in the work of the pastor that they immediately responded to his request that they publish the church bulletin. On children's day the pastor visited the senior classes of the Sunday school and fourteen boys and one girl gave him their word for life service and church membership, one boy later volunteering his desire to eventually enter the ministry. By means of popular lectures on familiar themes, the pastor has solved the Sunday evening problem in this near down-town church. He is an expert with the crayon and his chalk-talks on "Coffin Nails," "The Ups and Downs of Life," and "Three Years on the West Coast of Africa," have secured large audiences. To meet the increased cost of living the church has decided to increase the pastor's salary $500. During the year the church has added to its membership thirty-three persons, sixteen coming on confession of faith.

Encouraging Conditions Throughout the State.

The genial energetic Superintendent of Home Missions for Oregon and Southern Idaho reports much to encourage in the state of the work generally. For the first time in some years every Portland Church is with pastor and doing good work. Some changes are in process in the rural districts where the problems of living are somewhat acute. Dr. Sullens has the genius to take time to work things out, and somehow they always work out to advantage. A lovable man of deep consecration and strenuous effort, he wins wherever he goes. He reports much optimism at Forest Grove, in spite of the fact that their church edifice was destroyed by fire. The coming of the Rev. W. Walter Blair to the church from Minneapois is undoubtedly responsible for such attitude. Plans are well matured for the erection of a new plant to cost in the neighborhood of $30,000. The site adjoins Pacific University, a fine center of Christian influence and education.

It makes a great deal of difference whether our religion is a religion of the disposition or a religion of the will. If the former, it will have its ups and downs; if the latter neither variableness nor shadow of turning. Our mood changeth from day to day, but the eternal realities of the infinite love and life are the same yesterday, today, and forever. And the will of trust, of faith, of obedience, once set toward them, is unalterably kept by the will of God in steadfastness and serenity.—Robert E. Speer.

well be permitted to have something to say about such a matter. Again, lax or partial administration of the game laws must have the effect of making the Indian contemptuous and tricky."

THE CHILDREN

THE HURRIED GIRL.

I know a certain little girl,
Who's always in a hurry.
When there is work that she must do
She gets in quite a flurry,
She worries over all her tasks,
So very hard she takes them,
She hurries 'round and upsets things,
Or knocks them down and breaks them.

I often wonder why it is
She has to hurry so.
Perhaps because she leaves her work,
Till it has time to grow;
And when it's very, very big
Flies at it, hurry-scurry.
If she would just do things on time,
'Twould save, oh, so much worry!

WHEN BETTY WAS BOBBY.

Betty kicked the rug under the dining-room table as the family rose from dinner. The rug was inoffensive, ut Betty was cross. She gave her chair a jerk as she replaced it.

"I wish I were a boy," she growled. "If I were Bobby I'd never have to do the dinner dishes—and now I've got to, and we had fish for dinner, too! Fish dishes are horrid to wash. I don't think it's fair. I always have to help in the kitchen!"

"Stuff!" returned Bobby. "Don't I have my work to do? Guess I don't grumble about what I have to do for my family!"

"Betty, did you ever hear mother grumble about cooking dinners?" Betty's father smiled down at her. "I don't wash dishes," he laughed, "but how would you like to go to business every day and do my work?"

"I'm not grumbling," returned Betty. "I just wish I were Bobby! Why can't he try washing the dishes and doing the things that are supposed to be a girl's work? I' much rather have his things to do!"

"I shouldn't mind washing dishes," Bobby declared. "All you do is to stand still and wash 'em, and then put 'em away. Dusting's nothing, either. Housework's a cinch!"

"You just try it!" sniffed Betty. And she gave the plates she was carrying a vicious little jounce down upon the kitchen table.

Right here mother interfered. "Bobby," she said, "you don't mind dish-washing, and Betty does. Suppose you give her a taste of being a boy, and you do her work for awhile."

Betty and Bob looked at mother to see if she were really in earnest. She certainly was. She undid the button at the top of Betty's apron and took the apron off. She soberly put the apron on Bob and buttoned it. You might have thought that Bob was a little tousled-haired, short-cropped girl. He thought it was a huge joke. He surveyed himself in the little kitchen mirror.

"Now I'm Mary Ann," he giggled. "Say, don't I make a better hired girl than Betty, Mom?" He went to work with vim.

"If you do it," warned Betty, "you've got to do it right. Silver and glasses come first!" But mother gently pushed Betty out of the kitchen.

"You're Bob now," she said. "You're to do Bob's work."

Well, Betty hadn't exactly meant that. She began to wonder just what Bob's work was. Drawing water at the well, keeping the wood bin filled, mowing the lawn, weeding the garden, shoveling snow in winter—was there anything else? Maybe doing errands, picking fruit, blacking the family's boots on Saturday.

"Do you mean I've got to do all the things Bob usually does, Mom?" she asked as mother entered the living room. "How long is it going to last?"

"I can't tell," her mother answered. "I'll be judge. Your work isn't hard. Bob's willing to change off, and we don't want any grumbling in our home, Betty. We're all doing our part here. You're to do everything that generally falls to Bob, remember."

Betty nodded dubiously. "There isn't anything now, is there?"

"Oh, yes," returned her mother. "It's Thursday. The trash pails have to be put every Thursday night. They are in the area. Bob never has help with them, and I dare say you'll find it easy to roll them along as he does."

Betty had been thinking she could sit down and read—no dishes to wash. But up she got for she was game. It was rather worse than fish dishes to handle those big pails. They were heavy. But there was no way out of it. She pushed and tugged, and tugged and pushed. After a long, hard struggle the pails were on the sidewalk and Betty was panting and tired. Then she remembeed she hadn't had any apron on. Her serge dress showed the mark of dusty ash tin! She closed the area gate and went up stairs to brush it.

She had hardly reached there when she heard mother calling: "Betty-Bob, we're out of kindling. Please fill up the wood box right away!"

"Oh, hump!" she murmured under her breath. "I'm tired. Now, why can't I rest a bit?" But she thought of Bob washing dishes in the kitchen, and she welcomed the opportunity to go down there.

"Get the ash tins out, sis?" asked Mary Ann, grinning.

Betty ignored the question, her nose in the air. She saw Bob was almost through with the dishes—a few more to put away, and then he'd be free the whole evening. She had that whole big wood box to fill. But she slipped Bob's work apron on, and

from 8:30 till a quarter past nine she labored with the splitting and the carrying, although the hand-ax was not easy to handle.

Half past nine was bed time. There was exactly ten minutes to read that book when Betty-Bob had finished. But she was almost too tired to read, anyway, and she soon went up to her room. As for Bob, he seemed pleased with the change.

She was blissfully snoozing, half awake, next morning, when a knock came at her door. "Betty-Bob, good morning," greeted mother. "I'm sorry, but the woman is coming to do Friday cleaning, and I forgot to order soap. The store opens at seven, and if you hurry you can get back by breakfast time."

Betty-Bob rubbed her eyes and yawned. She put on her stockings. "Just a bit of a nap more," she thought, and curled down for a minute. Oh, my! It was more than that! Betty galloped into the other things and whisked downstairs and out of the door as the clock struck seven. Bob was still in peaceful slumber. Doing errands wasn't much fun. She reached home, however, on time.

Was there going to be any more? At least, there would be no beds to make.

After breakfast again came mother. "Betty-Bob, Mrs. Denham has just telephoned for those magazines we've been saving for her hospital work. They are in the hall closet. You can take Bob's express cart and fill it and run over with them before school."

No beds to make—but that! Betty rather hated to think of appearing in public with her brother's express cart, but—didn't women drive ambulances, and wasn't that a man's job? The thought was comforting as she tugged over the unwieldy packages and loaded them on the cart. Bob, upstairs making her bed, looked out of the window and offered suggestions. Mother stopped that.

"Bob-Betty," she said, "let Betty handle her own job." So Betty did. But she had to make three trips to accomplish it, and she had to run to school.

It was plain sailing at school, for there, at least, Betty was free. Only when she came home again did the new dispensation of labor start. "Betty-Bob, don't forget the lawn—and there is the garden to see to. Bring in some lettuce. Please fill the coal hods for me, there's a good boy!"

Instead of having a free afternoon—except, maybe, for clearing up her own room a bit—Betty-Bob ran a lawn, and then Betty-Bob grubbed in the garden.

Betty had never before realized Bob had had to work—perhaps because Bob never grumbled. She wished she were free. It was a lovely day. It would have been fun to go over to Annabel's and lie in the hammock and talk. Betty wondered how many more weeds there were. After weeding there were coal hods to fill, and just as Betty thought of running up to her room, there came Mom again!

"Betty-Bob, the grocer's boy left the wrong things, and there is no other delivery. Carry this basket back and get the right order, dear. Hurry!"

Betty-Bob heaved a sigh and jammed on her sailor. She was tired, and it was a two-mile walk to the grocery. It wasn't any joke to be a boy, after all. Maybe it was just as well to be a girl and wash dishes, and dust, and mend stockings. Betty-Bob plodded the two miles.

On return she would be free till supper, she hoped. But no! As soon as the basket was placed on the kitchen table, there was Mom again! Was she just doing it? Was it all on purpose to show Betty that boys had things quite as disagreeable to do for home as dish washing? This time it was: "Betty-Bob, you didn't brush the cellar stairs after filling the wood box. Better do it now."

Wouldn't you have thought that was the end of a day's work? Alas, Betty had made a mistake. She had filled the wood box up with small logs instead of kindling, and mother had not discovered it till just now, after the stairs were swept. The logs had to be carried back down cellar and the bin had to be filled right It was almost 5:30 when Betty-Bob stopped. She stopped with the last load of kindling in her arms, and she sat down on the top step and buried her head in her hands and wept. She was just plain tired out. She didn't envy Bob any more. She wanted to be a girl again.

Mom, who was getting dinner, heard the muffled noise of Betty's sob. She came to the top of the stairs and patted Betty's head.

"Betty-Girl," she said, "it's been a rough day, hasn't it? Suppose you don't stay a boy any longer! Bob won't mind. You run upstairs and clean up—you're very tired. You needn't come down to dinner unless you want to, dear. You were up ever so early. You can go to bed if you like, and I'll bring up a tray."

But Betty shook her head. "Mom," she said, "I want to do dishes tonight."

"Anyway, I had a vacation," laughed Bob when he heard of the change. "But you bet I don't like dishwashing, sis! I'd rather do errands."

"It's not the work, but the spirit in which you do it," explained Mom. "Everything's hard if you meet it with a grumble. As far as I can see, we wouldn't any one of us choose to do disagreeable things, but we all have our small share of tasks that help to make this home."—Patten Beard in the Continent.

Father, help me on my way,
Day by day!
Not too far I'd look ahead;
Brief and plain the path I tread;
Give me daily strength and bread—
Thus I'll pray.

Just this day in all I do
To be true!
Little loaf takes little leaven—
Duty for this day, not seven,
That is all of earth and heaven,
If we knew!

WASHINGTON.

Inland Empire Notes.

Dr. Joel Harper, has closed his services with the First Church, Tacoma and has begun his work as superintendent of Eastern Washington and Northern Idaho. We all give him a hearty welcome and I bespeak for him willing co-operation, and all expect from him great things.

Fourteen churches have been supplied with pastors in this state recently, but more are needed.

Prof. Julius Jaeger has returned from Seattle, where he took a special course in the university and has taken to himself a wife. He will continue his double work of teaching, and ministering to the Lincoln Heights Church. Mrs. Jaeger is also an instructor at the Spokane University.

Rev. W. S. Pritchard has been called as permanent pastor of Plymouth Church, and is now with his family occupying the parsonage. There is every promise of a prosperous pastorate.

Rev. H. A. Luckenbach, of Pilgrim Church, has gone at his work with renewed vigor after his return from California and every department of church work is in fine condition, with indications of satisfactory results during the coming season.

Rev. Wm. D. Eddy, is supplying the Westlake Church with probability of permanent call in the near future.

Rev. A. A. Doyle, who has been supplying the Chewelah Church for several months, has received a permanent call, and is on the field.

Rev. J. M. Huggins has been called and has begun work with the Colville Church. Mr. Huggins was formerly a Methodist, and has done good work for our church at Pomeroy for four years.

The church at Sprague has been reorganized on an union basis, and Rev. L. Garver has been engaged as pastor with a salary of $1800. The people are rally around him splendidly.

Dr. T. H. Harper of the Westminster Church, has outlined a program for the coming months, and has selected themes both practical and timely, and is calling the church to renewed activity and consecration, and we are confident that the church will respond grandly. J. EDWARDS.

Spokane, Wash.

The basis of happiness is the love of something outside of self. Search every instance of happiness in the world and you will find, when all the incidental features are eliminated, there is always the constant, unchangeable element of love,—love of parent for child; love of man and woman for each other; love of humanity in some form or a great life-work into which the individual throws all his energies.

There is a sphere continually around man in which he must sow freely if he would reap joyfully; in which he must give largely if he would receive bountifully; in which he must serve patiently if he would be treated lovingly; and in which he must bear bravely the burden of others if he would move lightly under the pressure of his own. Unspeakably wonderful and beautiful are the ways of God in having bound man by such tender cords to such blessed ministries; by having established on earth an institution which constantly and mightily draws forth and trains to their full tension those unselfish affections, sympathies, and bassions by which human communities are helped, blessed, and saved.—Baldwin Brown.

When General Gordon died in the Soudan, Huxley wrote to a friend: "Of all the people whom I have met with in my life, he and Darwin are the two in whom I have found something bigger than ordinary humanity—an unequalled simplicity and directness of purpose, a sublime unselfishness.

POMONA COLLEGE

JAMES A. BLAISDELL, President

EDWIN C NORTON, Dean

Pomona College is a co-educational institution located in Southern California among the foot-hills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarly inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information, address

PROFESSOR H. E. ROBBINS,

Claremont, Cal.

Pacific School of Religion

BERKELEY

Seat of University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address PRESIDENT C. S. NASH, D.D.

Miss Barnard's Kindergarten Normal School

(State Accredited List)

Spring term opens January 6th, 1920

Address:

2748 ASHBY AVE., BERKELEY, CALIF.

TO REDUCE THE HIGH COST OF LIVING

Send for our **Wholesale to Consumer's Price List** of General family supplies.—**SMITH'S CASH STORE. 108 Clay St., San Francisco, Calif. U. S. A.**